THE Gallants Burden.

A

Sermon preached at

PAVLES CROSSE,

the twentie nine of March,

being the fift Sunday in

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BY

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Gallants burden.

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TO THE HONORABLE

Sir VVILLIAM GOSTWICKE, Baronet, *and his worthy Lady, the Lady* Iane Goſtwicke.

HOnorable Sir, I acknowledge freely that the World is oppreſſed with the Preſſe, and the confluence of Bookes hath bred a confuſion of errours, of Vices; ſo hard is it to diſtinguiſh betwixt profitable and paine-writings; and hauing culled out the beſt, ſo eaſie is it with much good Meate to ſurfet; yet is not therefore Meate vnneceſſary: It is no ſober inference, becauſe both Text and Readers haue beene corrupted with falſe Gloſſes, to reiect all Expoſitions, all Applications: both are fit, this latter moſt neceſſary; for our Vnderſtanding is better then our Conſcience: there is ſome light in our Mindes, little warmth in our Affections: So againſt Nature is it true in this, that the eſſentiall qualities of Fire, Light, and Heat, are deuided; and to ſay, whether our light of Knowledge be more, or our heat of Deuotion leſſe, is beyond me: Let this (conſidered) plead for me, that I (doe but) rubbe this ſowning Knowledge in vs, to bring it backe to ſome life of Obedience: If any feele their thicke eyes hence to receiue any clearenеſſe, or their nummed Affections to gather (the leaſt) Spirit, let them at once, giue God the glory, and take to themſelues the comfort. Sinhath got ſtrength with age,

and [illegible] naturall order, is more powerfull, subtile, and [illegible] actiue dexteritie now in the dotage of it, then [illegible] in the nonage: Both Pulpit and Presse are weake enough to resist it. If therefore this small Arrow of Reproofe can wound (but euen) one of his Limbes, it shall a little eneruate his tyranny. Whatsoeuer this Sermon is, it is wholly yours, and he that made it: whose Patronage, I could not be ambitious of, if I should onely fixe my eyes on my owne deseruings: but in the affiance of your good natures, mature iudgements, and kind constructions of my weake endeuours, I haue presumed to make you the Patron of my Labors, who was freely the Patron of my selfe. I know, that Gods word can countenance it selfe, and needs not the shelter of an humaine arme, not, though it had as many Edomites *to deride it, as it hath* Patrons *to defend it: But I finde not onely the best writings of the best Men, but euen some of those holy Bookes, inspired from Heauen, bearing in their foreheads (as from the Pen-men) a Dedication. I confesse, it is not all for your Protection, somewhat for your vse; and you are blessed in fauouring that, which shall be best able to fauour you: May I therefore intreat your Honours, to giue it happy entertainement to your owne hearts, fauourable protection to the worlds eyes; so shall that, and my selfe be (yet more) yours. The God of all power and mercy, be as faithfull a shadow of refreshing to your soules, as your kindnesse hath beene free to my wants, who must euer remaine*

Your Honors in all
faithfull obseruance,

THOMAS ADAMS.

THE GALLANTS BVRDEN.

Esay 21. vers. 11. 12.

The burden of Dumah. *He calles vnto me out of* Seir, *Watchman, what was in the night? Watchman, what was in the night? The Watchman said: The morning commeth, and also the night. If ye will aske, enquire: returne, and come.*

Vò breuior, eò obscurior: the shorter this Prophecie is, the more mysticall. In holy Writ, these two things euer concurre: (*Sententia breuis, res ampla*) a finite Sentence, an infinite Sense: As in a little Map we see a world of Countries, and what the Foot cannot measure in many daies, the Eye peruseth in a moment: this is the little Mappe of *Idumea* or *Edom*, (wherein we may suruey the state of that whole Region) not much vnlike the situation of it, standing in this Chapter betwixt *Chaldea* and *Arabia*: The Burdens against them both are heauie, and the Plagues aggrauated with more circumstances: *The burden of Dumah*, (though short) shall weigh with them graine for graine.

As you trauaile with me into this Countrie (by the guidance of that inlightning spirit) tye your considerations to two especiall things; *the Mappe, the Morall.* In the Mappe you shall finde 1. *an Inscription*, 2. *a Description*: In the Inscription obserue, 1. the name of the

Diuision.

Mappe.

Countrie: 2. the nature of the Prophecie. The Description reſtes it ſelfe on 3. Obiects; 1. a Mountaine, 2. a Watchman, 3. an *Edomite*: vvhere is ſhewed 1. vnder the Mountaine, Securitie: 2. vnder the Watchman, Vigilancie: 3. vnder the *Edomite*, Scorne. Now, if you aske (as they did the Prophet *Ezekiel*) vvhat theſe things meane? the Morall directs you, 1. by a Queſtion, 2. by an Anſwere: The Queſtion would know, what was in the Night: The Anſwere declares it, 1. by a Reſolution, 2. by an Aduice: The Reſolution (*Venit manè & veſpè*) *The morning comes, and alſo the night:* the Aduice, *If ye will aske, enquire: returne, and come.*

Morall.

In the Inſcription, we propounded to be conſidered 1. the name of the Country, 2. the nature of the Prophecie: For the Country, there is ſome queſtion what this *Dumah* ſhould be: ſome affirme it to be the Country of the *Iſhmaelites*, and to receiue the name from *Dumah*, that ſonne of *Iſhmael*, mentioned *Gen.* 25. 14. but that *Dumah*, vvith other the ſonnes of *Iſhmael* inhabited *Arabia*, vvhich is burdened in the Prophecie following, diſtinctly ſeuered from this: This *Dumah* then was the Countrey of the *Idumeans* or *Edomites*, the place where *Eſau* and his generation dwelt: this is cleare by the Mount *Seir*, vvhich was an Hill of the *Edomites*: *Ezech.* 35. 15.

Dumah.

Pearphæreſin.

This *Idumea* is heere called *Dumah*: Thus God inſinuates his contempt of that rebellious and accurſed nation, by cutting ſhort the name, as vnworthy to ſtand in his Booke, graced vvith the full length: the eſtimation which the wicked beare with God is heere expreſſed: he thinkes the mention of them a blurre to his ſacred leaues: how ſhall their perſons ſit in his Kingdome with honour, whoſe names may not ſtand in his Booke without diſgrace? Sometimes they are concealed, as *Dines*: that reall Parable giues no other title to the condemned

Luk. 16. 19.

demned churle: Christ allowes the Tyrant *Herod* no other name then a Foxe: *Goe tell that Foxe, &c.* God calles those Princes, the *Bulles of Bashan on the Mountaines of Samaria*: they would be blottes to his holy Booke, if they were expressely named. Sometimes they are named, (but) with abbreuiations; *Dumah* for *Idumæa*: Thus *Aram* is called *Ram*: *Ephesdammim*, a coast of the *Philistines*, neuer spoken of without contempt, is twice thus curtalled. 1 *Chro.* 11. it is called *Pasdammim*: and 1 *Sam.* 17. *Dammim*.

Luk. 13. 32. Amos 4. 1.

Ruth. 4. 19.

1 Chron. 11. 13 1 Sam. 17. 1.

Let not this Obseruation slippe from vs without our vse: If God take letters from the name, he intends to take blessings from the person, when *Ieconiah's* curse is written in the cutting off his Posteritie from the throne of *Dauid*, and himselfe from the prosperitie of the earth, he is called *Coniah*: the reason is added, *He is a despised person*, let him haue a shortned name: *a broken Idoll, and an vnpleasant Vessell, &c.*

Ier. 22. 28.

Thus God crosseth the worlds fashion, by putting them in his Chronicle, which are not heere thought of, and leauing those out, which the world boasts of as her glory: to a soule that hath more Affection in her, then Religion, it seemes a great matter of pittie: that *Plato*, *Cato*, *Alexander*, and some of those mightie Romane *Cæsars*, honoured with the graces of Nature, the bounties of Fortune, and the greatest glory, the forc'd world could yeeld them, should yet want a name in Gods booke, a place in his Kingdome. Greatnesse is the fairest obiect to the eye of the world, Goodnesse to the eye of Heauen: There is a glorious splendour in pompous Honour to draw the eyes of admiration after it; it little affects the sight of God, if Vertue giues it not a *Lustre*: he that is goodnesse and greatnesse it selfe (when others haue it in the concrete, good and great, he hath and deserues it in the abstract) is pleased (to preferre his title of *Optimus*, before that of *Maximus*) and first to be called Good, and

Exod. 14.

and then Great. His affections ſhould be ours: he is the abſolute precedent of our imitation.

There are infinite vvayes that conduct to ſeeming Honour, excluding Vertue; the end of them all is ſhame: ſince of a naturall man it is true, that (*Quantò ornatior, tantò nequeor*) The more adorned, the more wicked: our Bonnets vaile, our Knees bow to many, vvhom the ſight of Heauen and Vertue, ſcornes: This imparity of men liuing, is made euen by death, who ſweepes all (Beggar and Prince) with his impartiall Beeſome, into one Bagge: and when Iudgement comes, they are made odde and vnequall againe; for then, the leaſt in the vvorlds eſtimation, ſhall ſit downe vvith the bleſſed Kings and Patriarches in Heauen, vvhen Kings and Patriottes without grace, ſhall be excluded. If you deſire your names to be regiſtred with the pen of Eternitie, write them your ſelues with the pen of Charity: the Booke of Grace, is the counterpaine to the Booke of Election: they are written in Heauen firſt, and there God reads them: VVee cannot ſee into this Booke through the thicke cloudes of the Ayre and Sinne; let vs write them in the leaues of Obedience, and there read them: they ſtand ſure with God before, not ſure to vs till now: VVrite them in the entrals of the Poore, in the ruines of the Church, by you bettered, repayred, maintayned, (*Non norunt hæc monumenta mori,*) and you ſhall one day heare the Iudge himſelfe, read them in the audience of all the vvorld, to your ioy, crowne, eternitie of bliſſe.

2 Tim. 2. 19.

2 Pet. 1. 10.

Math. 25.

Chriſt diuerted his Apoſtles triumph to an other honour: they were little leſſe then proud, that the Deuils were ſubdued vnto them through his name vvhom they ſerued: True (ſaith Chriſt) *I ſaw Sathan fall from heauen like lightening; neuertheleſſe reioyce not that the ſpirits obey you, but reioyce that your names are written in Heauen.* Reioyce not of your innobled bloods, admired with liuing praiſes,

Luke 10. 17.

Verſ. 20.

praiſes, and reſcued from the iawes of obliuion by ſumptuous Sepulchers: there is ſmall matter of ioy, that the name liues in bright honour on Earth, when the Soule lyes in the ruſting miſeries of Hell: but reioyce on your aſſurance of memoriall with God: *The memorie of the iuſt ſhall be bleſſed; but the name of the wicked ſhall rot.* A great name commonly ariſeth eyther from Blood, popular applauſe, or Golden trappings: the laſt vſeth a man like a Counter that ſtands now for a Million, inſtantly for a Penny: The firſt findes Honour, perhaps deſerues it not, leaues it by ſucceſſion: The middlemoſt is vnconſtant, as the cauſes are: the vulgar opinions, vvhoſe diſtracted voices ſeldome hit on the ſame tune, or neuer keepe it long. The Monarches of the world haue large and tedious Titles, according to their ſeuerall Dominions: good lucke haue they with that Honour, vvhich the hand of God reacheth forth vnto them: there is a Title that betters all theirs; thoſe are foulded vp in time, that periſheth; this brings Honour vvithout end or limits, to bee a Chriſtian; ſuch haue their names producted in Gods booke, to ſhew that they ſtand written with Golden letters in the Lambes booke of Heauen: *Abram* ſhall be called *Abraham*: *Iacob*, *Iſrael*. The *Hebrewes* well obſerue, that God to thoſe he loued, added a letter of his owne name (that *tetragrammaton*) *Iehonah*: as the letter *He*, to *Abrahams* and *Sarahs* name: the letter *Iod* to *Iehoſhua's*, vvho vvas before called *Hoſhea*.

Prou. 10.7.

1 Deſcent.
2 Honour.
3 Wealth.

It was happy for *Mordecai* that his name ſtood in the *Perſian* Chronicles, that *Ahaſhueroſh* might read him: his ſeruice ſhall be found out vvith rewards, array him vvith the Kings Robe, ſet him on the Kings Chariot, and proclaime his name through the popular ſtreets, *This is the man, whom the King will honour.* It is more bleſſed to ſtand in the Chronicles of Heauen, regiſtred by the Penne of that eternall Spirit; we ſhall one day ſit with the King in his Throne (*Vnicenti dabitur ſedere, &c.*) and

Eſter 6.9.

Reuel. 3.21.

put on his robe of Glory; (*Be fashioned like his glorious body,*) *Such honour haue all his Saints*: It is the decree and promise of him, whose word is more stable then the foundations of the Earth: *Those that honour me, I will honour.* Reuolue then his sacred name in your sanctified mouths: sing *Hosanna's* to it heere, that you may sing *Halleluia's* hereafter: and hauing drunke harty draughts of his Waters of Mercie, blesse with *Dauid* his great and glorious Name: the honour of your owne names is attained, nay consists in this: maintaine the glory of it with your strengths, sound it with your praises, and (if need be) seale it with your bloods; and God shall write your Names (not shortened like *Dumahs,*) but at full length, in a Booke neuer to be blotted out.

Philip. 3. 11. Psal. 149. 9.

Burthen.

The nature of the Prophecie followes, being that other branch of the Inscription; *A Burden*: a matter not easily portable, but will weigh heauie on whom soeuer imposed: the Burden is in 2 respects: 1 of the Prophets that beare it: 2 of the People that were to suffer it.

The word of God to the Prophets a heauy Burden.

1 The Word of the Lord is to the Prophets a heauy Burden till they are deliuered of it: there is no rest in the bones to the surcharged Conscience, no more then to the pregnant Woman till shee bee eased: I confesse, that Securitie, Vanitie, abundance of Wealth, setting their shoulders to this Burden, make many a Prophet forgoe all sense of the weight: *Ionas* loden vvith his Commission for *Niniueh*, lay as securely in the sides of the Ship, as if the God of *Israel* had layd no Burden on him: but himselfe was a Burden to the Ship, and the fury of the Waues, Windes, and his Anger that mooues all, was not appeased, till the Ship was disburdened of *Ionas*, that had disburthened himselfe of the Message of God. Let mee speake it with griefe and feare; We are the sonnes of those Prophets, (I meane) their successors in Gods Ministeriall worke: and the Word of the eternall

nall GOD is no lighter a Burden to vs then it vvas to them: nay, let me adde (that, which is not to be thought of without trembling) there is the Burden of a Curſe threatned to them that neglect this Burden; *Curſed is hee that doth Gods buſineſſe negligently.* Leaſt I ſhould ſeeme bitter in applying this too generally, let me freely ſpeake vvhat *Paul* applies to his owne perſon, if hee ſlighted this ponderous charge: *A neceſſitie* (which is no leſſe then a Burden) *is layd vpon mee, and woe vnto me if I preach not the Goſpell.*

I know that our Harueſt abounds vvith plentifull and painefull Labourers, that beare the heat and Burden of the day, and according to their ſeuerall offices (whether in Ouerſeeing, Planting, or Watering) with the ſweat of their browes, they labour in Gods Vineyard: but to complaine of the euill that is, is no wrong to the good that is: *Many excellent things are ſpoken of thee, Oh thou Citie of God*; Oh thou Church of *England*: Oh might it be no wrong to thy Perfections, no ſtaine to thy Beauty, to condole ſome wants in thy Sonnes: It is ſinne to be ſilent, vvhere an impartiall ſpeach may take good effect; the ſweet deawes of holy Admonitions may from this place, (as the Liuer) ſpread into all the Vaines of the Land.

The Miniſterie is a matter of both Honour and Burthen: Are there none that catch at the Honour, will not meddle with the Burden? whoſe pined Flockes muſt eyther content themſelues with a bare Paſture, or elſe ſtray forth into neighbouring Commons, vvhiles they forget to breake their Maſters bread; yea perhaps to ſet the whole Loafe before his gueſts: Are there none that load their mindes with the Burden of Cares, too heauie for a Chriſtian ſoule to beare? the loade of Ambition, the burden of Couetouſneſſe ſo preſſing them downe, as if they were exonerated of the Burden of the Goſpell: But if any ſoule be ſenſible of this Burden, (as

one, into whose bowels God hath put the compassion
Esa.62.1. of distressed soules,) for *Zyons* sake he will not hold his peace: yea, let me speake it of him, that *Iob* of himselfe;
Iob 32.18. *He is full of matter, & the Spirit within him, compelleth him: the word is in him, like new Wine in Bottles, which must be vented, or will burst forth*: And if we slippe our shoulders from vnder this Burden, God can make the vvhole vvorld too hot for vs, and at last impose a Burden of another nature, on our then weaker and more vnable soules (the Mountaines and Rockes (if weighed in the ballance) will bee found lighter) the Burden of all their sinnes, whose soules haue bled to death by our negligence: We may, through our impatience and weakenes
Ier.20. with *Ieremy*, curse the dayes of our Natiuitie, and cry, woe worth the time, that euer wee were borne, to so troublesome an Office: but a greater woe and curse attends vs, if wee attend it not: passiue Corruptions in our selues, actiue Reproches, Iniuries, Oppositions of others, impulsiue temptations of the Deuill, may make vs wearie of our callings: but his Word is in our hearts, as fire shut vp in our bones, and wee shall bee vveary of forbearing; wee cannot smother the flames of it, but with tearmes of defiance to the stoutest that beare a forehead, we must declare it: God giues vs the prouision of this Burden, before hand, that wee may stoope the shoulders of patience and zeale to it: Thus to *Ezekiel*:
Ezek.20. *Sonne of man*, I send thee to *Israell*; What are they? I will not dissemble with thee: *They are a rebellious house*: contumelies against thy selfe, blasphemies against thy maker, the bitings, smitings, woundings of tongues, hands, and swords: this is the Burden thou must beare; if any lighter and better things come, let them be (*præter spem*) beyond thy expectation: Thus is the Word a burden to the person that beares it.

2 It is no lesse to them that must suffer it: the Iudgements of God are heauie on whomsoeuer they light: a Mil-

Milſtone bound to the ſinner, and throwne with him into the Sea, will not ſooner ſinke him to the bottome, then theſe bound to the ſoule vvill ſinke it to the depth of depths; therefore Chriſt ſayes, *Better a Milſtone*, becauſe lighter, The wrath of the Lambe, at the conſummation of the world, is acknowledged more heauy then Rocks and Mountaines; and happy were it for thoſe reprobates, if ſuch intollerable preſſures could diſſolue them into emptineſſe: Theſe on the body are more ſenſible, on the ſoule more miſerable. In the infancy of the vvorld, Gods blowes were moſt outward; in this ripe (or rather rotten) age of it, they are moſt inward and ſpirituall: VVe haue no Beares to deuoure the Mockers, no fiery Serpents to ſtrike the Murmurers: Gods puniſhments reach moſt to the Conſcience: (*Triplex circa præcordia ferrum,*) a ſenſuall and ſenſeleſſe heart without apprehenſion of Gods incenſed anger, (*Cor nullis violabile telis*) not made of penitrable ſtuffe: if Gods finger touch the body, we grone vnder the weight; let his whole hand lye on the ſoule, we feele nothing: If this be not our Burden and Miſerie, what is? Like curious Viſitors, will ye not beleeue this age to labour of this Sickneſſe, vnleſſe you behold ſome Symptomes? Let your eyes take notice (and that not without griefe of ſoule) of the deadneſſe of heart among vs: We ply the World hard, dally with Religion: We ſerue God in ieſt; our ſelues, vvith all reſpect and earneſt: Our Deuotions are like Winter, froſty, miſty, and windy, of many natures, none other then cold: Nothing armes, charmes, and confirmes our ſenſes vvith attention, ſpirits with intention, actiue powers vvith contention, but vanitie. Are not the Benches in Tauernes, and Theaters, often well repleniſhed, when theſe Seates are thinne and almoſt empty? Are not the Allies in this Temple often fuller of Walkers, then the Quire of Petitioners? Conference with prophane oſtentation of Cloathes, perhappes plottes of miſchiefe, as frequent,

Math. 18.6.

Reuel. 6.16.

quent, as ſutes to God: (making it little leſſe then a den of Theeues:) If men ſtumble into the Church, as company, cuſtome, recreation, or (perchance) ſleepe inuites many, they feed their eyes vvith vanities; if any drops be admitted into their eares, they are entertayned vnder the nature of conceits: Iudgements (they thinke) be none of their leſſons, they vvill not ſuffer their conſciences to apply them: Mercies they challenge and owne, though they haue no right to them: If this eſtate be not a miſerie, iudgement, burden, there is none: The fire of the Peſtilence is well quenched, the rumours and ſtormes of VVarre are laid, the younger brother of death, Famine, doth not tyrannize ouer vs: But here it is; our ſinnes and Gods wrath (for them) meet, and the heart is hardned: this is the foreſt iudgement. Let me ſpeake a Paradoxe, but a truth; it is the plague of many, that they are not plagued: euen this is their puniſhment, the want of puniſhment, and the hand of God is then heavieſt, vvhen it is lighteſt: heavieſt on the Conſcience, when lighteſt on the Carkaſe: it is true on them, what the Philoſopher ſaid of himſelfe (*Perieram niſi periiſſem*) they are vndone, that they are not vndone: God ſuffers their bodies to poſſeſſe, and be poſſeſſed of reſt: they ſing to Viols, daunce to Meaſures: their Heads ake not, Much leſſe their Conſciences: But (as to *Iſrael*, fat with Quailes) God withall, ſends Leanenеſſe into their ſoules: the preſent indulgence, giues ſufficient argument of future woes: they ſurfet on pleaſures, till death puts them out of breath: that vvorthie Father ſaw this their (ſelfe-commended) eſtate, and prayed againſt it; *Lord, heere plague, cut, maſſacre, burne me, ſo that for euer thou wilt ſpare and ſaue me.* This is (*Onus grauiſsimum,*) the moſt grieuous Burden. Securitie is the very ſuburbs of Hell: (*Miſerius nihil eſt miſero, ſe non miſerante,*) there is nothing more vvretched, then a vvretched man, that reckes not his ownemiſerie: an in-

Aug. Domine, hic vre, hic ſeca, vt in æternum parcas.

insensible Heart is the Deuils Anuile, he fashioneth all sinnes on it, and the blowes are not felt.

You wonder at the frequencie of Burdens, and that the Turtles of this Land grone out of this place, the sad tunes of woe and miserie. Alasse, how should wee sing the songs of *Sion* to a strange people? The Pulpit (I confesse) should be the *Mercie-Seat*; but your sinnes haue made it a *Tribunall*, or Bench of Iudgement: Nothing but the thunders of *Sinai*, (and scarce those) can weaken vs from our dead sleepe: this is (*Ima securitas*) deepe Securitie, fitly applied to vs, whose is (*Sine cura ætas*) an Age without care; or rather, if you vvill, (*Securans ætas*) that loue none but our selues, and that not enough to seeke our owne peace: Let me speake it in the tune of *Ieremie* (*Non habet vlterius, quod nostris moribus addat posteritas*) we flow with those sins, to which no following posteritie shall be euer able to adde; so spreading an infection of sinne is among vs, that, as in a great Plague, we wonder not so much at them which die, as at them vvhich scape; so there is nothing a Wonder, a Mirror, a Miracle in Nature, but he that liues vnspotted of this world. If you thinke I speake too bitterly, I vvould to God, it were not vvorse then I speake: I would your reformation might conuince our shame, and giue vs cause to recant this in the Pulpit: this turnes the Message of *Edome* vpon vs; the Burden of *Dumah*, the Burden of *England*: we cast from our shoulders the Burden of the Law, God layes on vs the burden of Iudgement: we load God with our sinnes, and presse him as a Cart with Sheaues: we packe vp a bundle of Lyes, Blasphemies, Adulteries, Periuries, Extortions, Frauds, and then hasten to the Crosse of Christ to vnload them; as if pressing our soules to Hell with wilfull sinnes, yet Christ on the least vvarning must ease vs: But the Promise is not to men laden with sinne, but with sorrow for sinnes: It is such a load as must make

Amos. 2.13.

Math. 11.28.

make vs wearie, or we haue no promiſe to be eaſed.

But alaſſe, ſinne (which is Burden enough to ſinke the world) is made light by cuſtome; as if reſting in mans heart, it did (*Quieſcerè in propriam ſedem*) ſettle it ſelfe in the owne naturall place: It is a philoſophicall Axiome (*Nullum elementum ſuo loco ponderat*) no element is heauie in the proper place: Though Sinne bee as weightie as a Talent of Lead, (ſayth the Prophet) yet it is at the Center, (when) got into the corrupted heart, and weighes light: and except the vvrath of God fall vpon the naked Conſcience, Sinne lyes at the doore, and *Cain* neuer cries, *It is greater then I am able to beare*. *Iudas* had Burden enough of treaſon, hypocriſie, malice, couetouſneſſe, to ſinke him downe; it vvas no Burden, till the finger of Gods wrath touched the tender heart-ſtrings, and then it preſſed him downe to his owne place. How many haue incuruat and oppreſſed ſoules, bowed downe with the *ſpirit of infirmitie* (nay of ranke iniquitie) more then eighteene yeares, that are not yet ſenſible of their owne crookednеſſe, nor the cauſe thereof? for it cannot be, but the deuoured Patrimonies of many Orphans, the ruines and depopulations of Townes, the deuaſtation of Holy things, ſhould be Burdens too heauie for a poore craſie Soule to ſtand vnder: Piles of Vſurie heauier then *Ætna*, Burdens of Bribes out-ballancing the Axeltree, are more then the Gyants, *Geonaxoi*, Monſters of Men, and Prodegies of Nature, vvere able to beare. We could not ſee a corrupted Lawyer, Citizen, Cormorant, goe ſo nimbly, and ſo bolt vpright vnder ſuch a maſſe of ſinne, if they had not ſome helpe: Heere it is, the *ſtrong man Sathan* (ſo it pleaſeth Chriſt to tearme him) puts vnder his ſhoulder, and makes the Veſſell goe tight and eaſie, vvith an equall Ballance, which could not elſe ſwimme vpon the VVaters vvithout ſinking: Pride could not elſe carry a whole Towneſhip on his backe, which his father Couetouſ-

Zachar. 5. 7.

Act. 1. 25.

uetouſneſſe had (but newly) deuaſtate, clambring vp to Honour, (as *Ionathan* to the Garriſon of the *Philiſtins* by the raggednesſe of theſe two Rockes, *Bozez* and *Seneh*; ſo theſe) by the deſolation of our two maine Rockes, the Church, and Common-wealth. The vnmercifull Monopolies of Courtiers, the vnreaſonable Prices of Merchants, the hoordes (if not tranſportation) of Graine with Cormorants, the aduantages made of the poores neceſſities, vnconſcionable ſinnes, and Rents, wringing the laſt Penny from their Purſes, and drop of Blood from their hearts, (*Oh durum & importabile pondus*) an intollerable weight. Theſe wretches were neuer able to beare it without the ayde of the Deuill, who, whiles they draw with him in the ſame yoake, is content to beare all the Burden.

At laſt, when Preſumption hath left the Stage, and Deſperation begins to knit vp all with a direfull *cataſtrophe*, the Pulſes beating ſlowly, the Head aking vehemently, Body and Soule refuſing all proffered comfort, then the Deuill caſts the whole Load on them, that at once they may deſpaire and die: then that which was lighter then Corke and Feathers, becomes heauier then Lead and Earth: God hath often ſtroue with them by his Word; they would neuer yeeld (*Auinces*) Thou ſhalt *ouercome Oh Lord*: Now (perhaps with *Iulian* too late) they pant out (*a viciſti*) Thou *haſt ouercome*: Our crying, in the day, could not vvake them; that cry at midnight, ſhall fetch them vp, *With the Burden* of Enuie, Couetouſneſſe, Drunkenneſſe, &c. And as it was doomed to *Babilon*; *Looke how much her glory and pleaſure hath beene, giue her ſo much torment and ſorrow.* Nay, then the Deuill gets vp too (like a mercileſſe Iaylour) with the addition of his owne weight, to aggrauate their vvoes. Striue then euery one to abate the Burden of Iudgement, by leſſening the Burden of Sinne: Euery repentant Teare that falles, waſheth a Talent from

Reuel. 18. 7.

this Burden: euery remorcefull ſigh, and faithfull Prayer, diminiſheth the Load; that vvhich remaines
2 Cor.4.9. may preſſe, ſhall not oppreſſe: Chriſt vvill put vnder his ſhoulder; *Come all yee laden (exonerate animas)* vnload your ſoules: he bore them on his Croſſe, and our beleeuing ſoules ſhall neuer feele the weight of them: the Croſſe onely is left heauy to blood and fleſh, but to a heart (made) ſpirituall, *Thy yoake, Oh Lord, is*
Matth.11.30. *eaſie, and thy burden light*: our owne heauy, but thine light.

Wee haue peruſed the Mappe, to the end of the Inſcription, the Deſcription ſtands next to our ſpeach; where wee haue an *Edomite* ſtanding on Mount *Seir*, and calling to the *Watchman*, with the voyce of deriſion, *What he ſaw in the night, &c.* A proud *Edomite*, ſecuring himſelfe in the ſtrength of his owne armes, deriding the Prophet of God, which came againſt him with the burden of Warres: this is the ſenſe I faſten on. I haue read other Expoſitions, as if it was a queſtion of feare: I approue and dwell on the former: from the perſwaſion then of immunitie, impunitie, and ſafe ſtanding out
Seir and Securitie. of the reach of Earth, of Hell, of Heauen, proceeds this Queſtion. *Edom* hath ſhaken off the yoake of *Iſrael*, and begins to crowne his dayes with the Roſe-buddes of Peace, and not to feare the Sword of *Egipt*, nor *Aſſur*, nor Gods himſelfe in Heauen: their conceit was (though fainedly) as ſtrong of this Mount *Seir*, as the promiſe of God was really true to Mount *Syon*, neuer to be moued, though the battlements of Heauen ſhot Thunder, and the pillars of the Earth quaked.

Hierom. There is queſtion about the name of this *Seir*; ſome affirme it deriued from *Eſau*, as being the place where
Gen.36.9. he and his generation dwelt: Indeed the nature of *Eſau* and the name of *Seir*, agrees fitly, for both ſignifie *Briſſeled*, or *Hairy*: but it had the name of *Seir*, before *Eſau* came thither. Some *Hebrewes* thinke the Mountaine

was

was called *Seir*, from the apparition of Deuils, who shewed themselues in the shapes of hayrie men, such as the *Fawnes* were imagined to be. But most like to take denomination from *Seir* the *Horite*, *Gen.*36.20. who inhabited there long before *Esau*: *And the Horites in their mount Seir, vnto the plaine of Paran*; it being the Countrie of the *Horims* or *Horites*: *Esau* was drawne hither for many reasons; 1 because that corner of *Canaan* about *Hebron*, where he and his brother *Iacob* dwelt, were too scant for their Flockes: 2 because Mount *Seir* fitted *Esau's* minde, being a place of excellent hunting: 3 his Wiues were of that Countrie: 4 Gods prouidence so disposed of *Esau's* remouall, that *Iacob* might liue in safetie: And euen in this, God wrought *Esau's* good, by putting him out of *Canaan*; for then with the rest of the *Canaanites* they had beene destroyed by *Israel*; but God made good that temporall blessing vpon *Esau* and his seed, which his father *Isaac* gaue him. Indeed the *Amalekites* (though deriued from *Esau*) were destroyed by *Israel*; but the reason may be thus gathered, because *Amalek* was the Sonne of *Eliphaz* (the sonne of *Esau*) by a Concubine: the *Idumæans*, that were legitimate successors, were preserued: such was the different respects to the right, and to the bastard seed; for God is sayd to giue Mount *Seir* to *Esau*; *I gaue vnto* Esau *mount* Seir *to possesse* it; therefore the *Israelites* among their spoyles of *Canaan*, were expresly forbidden to destroy it. *Yee shall not prouoke them; for I will not giue you of their Land, so much as a foot breadth, because I haue giuen mount* Seir *to* Esau *for a possession*: Such was Gods mercy to *Esau* for his Fathers sake, that his posteritie was made great and honourable: But if the *Horites* first inhabited Mount *Seir*, how comes the posteritie of *Esau* to enioy it? It is answered in the 2 of *Deut.* *The Horims dwelt in mount* Seir *before-time, whom the children of* Esau *chased out, and destroyed them before them, & dwelt in their stead*: So doth sin

Mercer.

Gen.14.6.

Mercer.

Peter.

Gen 27.39.40.

Mercer.

Iosh.24.4.

Deut.2.5.

Deut.2.12.

quench the very cinders of naturall affection, after it hath put out the flames of Religion, that the children of *Esau* ceased not till they had extinguished their owne kinred: the respect of blood must giue way to Rapine and Malice: too weake is Nature to restraine the fury of Sinne, when it is stung by that fiery Serpent, the Deuill. The *Romish* Mountaine doth claime some kin of this *Mount Seir*, (at least in the opinion of the Iewes:) There is one place in *Edom*, called *Magdiell*; this the *Rabbines* take for *Rome*, and say, that of the *Idumeans* came the *Romanes*: it is not so locally, it may be well spiritually; For, for persecution of the Saints, there is no such *Edom* in the vvorld, as *Rome*: But *Magdiell* signifies, *Praising God*: Oh blessed were *Rome*, if in this, shee could be called *Magdiell*. This *Seir* was a Mountaine of great strength, not infertile; and as great probabilitie giues it, graced with either one or many goodly Cities: *Who will bring mee into Edom, who will lead me into the strong City?* Psal. Neither may we thinke, that the off-spring of *Edom*, when once made Dukes, nay Kings, contented themselues to dwell in Tents.

But what if a Mountaine, what if a Citie, or the strength of *Edom*, is it able to grapple with the vvrath of God, or buckle with his Iudgements? If any peece of the broad Earth vvere shot-proofe against the Anger of God (as they faine the Garden of *Hesperides* against the Planets) it would not be vnsought, vnbought: there haue beene Mountaines and Cities before and after *Seir*, prouder and stronger then shee, that haue measured their length on the ground, and beene dissolued to dust and rubbish; and *Edom* her selfe hath daunced the same measure. The world hath gloried in her seuerall ages of many goodly Cities; *Ninineh* the pride of *Assyria*, *Troy* the piller of *Asia*, *Babilon* more a Region then a Citie, *Carthage* graced with 17. tributarie Kingdomes; and let not *Ierusalem* be shut from both the glory and sadnesse

ſadneſſe of this relation : may we not ſay of them all now (*Etiam periere ruinæ*) That title of them is diſſolued to nothing. Thus God cooles and dampes the glory of *Iſrael: Goe you vnto Calneh, and ſee: and from thence goe vnto Hamath the great: then goe downe to Gath of the Philiſtines: be they better then theſe Kingdomes, or the border of their land greater then your border?* Amos.6.2.

Conſtantius ſpake of old *Rome*, that Nature had emptied all her forces on that one Citie: the time came, ſhe was ouerthrowne, and her VValles made euen vvith the ground. The titles of new *Rome* are greater, not her Priuiledges: (ſhe is called, *Vrbs æterna*,) yet that Eternall *Babylon* ſhall fall, and her honour be laid in the Duſt: her doome is paſt, and in the decree of Heauen, ſhe is alreadie fallen for the more ſurenetſe; and all her Marchants (petty Leaſes taken out of her graund Leaſe) ſhall mourne bitterly for her: ſhe ſhall bee made a Cage of vncleane Birds, Owles and Vultures; as ſhe is now a Denne of vncleane Beaſtes, Lyons and Tygers. If any Citie on earth might boaſt her Priuiledges, let *Ieruſalem* ſpeake; ſhe vvas called the *Holy Citie*, and the *Citie of God*: the Temple in her, a figure of the Church militant; as *Salomon* the builder of it, was a type of *Chriſt*: *Behold, her Houſe is left vnto her deſolate*: Sinne laid her Pinacles in the duſt: At the murther of his Sonne, God vvith his owne hands, rent the Vaile, and after gaue the vvhole Fabricke a ſpoyle to the *Gentiles*: They that haue trauayled the lower Prouinces, teſtifie, that the rude heaps of ruined Churches, Monaſteries, and Religious places, are no leſſe frequent then pittied ſpectacles: Deuotion built them, kept them; Sinne polluted them, Hoſtiltie, ſubuerted them: Sinne prepared the way for Ruine and Bloud: the Idolatry within ouerthrew the Walles without they could plead more then *Dumah*, they and their pleas are periſhed.

Let me not ſpeake as a Prophet, but as an Admoniſher: It is impoſſible for the ſinne of *England*, to haue the like effect? Wee are readie to ſay in pride, vvhat *Dauid* ſpake in the aſſurance of Faith, *I can not fall, thou ob Lord of thy goodneſſe, haſt made my Hill ſo ſtrong*: Let vs praiſe God for that vvee haue, and pray that our ſinnes auert it not: Let *Dumah* ſpeake vvith his pride; though our Priuiledges be more, let our Preſumption be leſſe: it is vviſe and ſafe, to poſſeſſe more then vvee boaſt of: though Nature hath bound vp the loynes of our Kingdome with a girdle of Waues, and Pollicie rayſed another fence of vvoodden Walles, yet God muſt put about vs a third Girdle, the bands or circle of his Prouidence, or our ſtrength is vveaker then the vvaters. It is an old and ſure rule againſt the Atheiſt, againſt the Worldlings, that whole cannot be perpetuall, whoſe parts be alterable: If the members of this great body, the World, change, faint and grow old, it argues a creeping decay to the whole: Let the Cormorant know (that would build his neaſt heere for euer) that parts of this land are alterable, therefore the whole not permanent. If the Plague takes away men, the fields grow barren; nay, the vvearied earth (after much induſtrie) is dull in her fruits; like an vnnaturall Stepdame, ſhe produceth not good things of her ſelfe: if a Deluge our-runne vs, we and our glory vaniſh: God hath more meanes then one, to inflict his iudgements. It is with no leſſe admiration then truth reported, that a whole field in *England*, is turned in one moneth from a fertile ſoyle, to a moſt Barren vvaſt: It lyes from the danger of inundation, from the reach of the hand of warre; what then can turne it to a perpetuall barrenneſſe? Thus God raiſeth a mightie vvinde, that vncouers a mountaine of ſand, which ouerſpreads the fruitfull valley to a great thickneſſe; and it is made worſe then *Carmell*, which God thus threatens: *I will turne Lebanon into Carmell*;

Eſay.

mell, and Carmell into a Forreſt : it lies in the power of mans ſinnes, to make God curſe his very bleſſings.

The Burden of *Dumah* is warre, Mount *Seir* feares it not : if the booke of our hearts lay open to be read, I thinke our feare of warre is leſſe then theirs. God grant our preſumption, our ſecuritie be not as great : *We ſit vnder our owne Figge-trees, and eate the fruits of our owne Vineyards : Our Children goe out by flockes and dances, and flouriſh like the Olive branches round about our tables : Our Oxen are ſtrong to labour, our Sheepe bring forth thouſands and ten thouſands in our ſtreets ; There is no leading into captiuitie, no daſhing of our Children againſt the ſtones, no complayning in our ſtreets.* If this one bleſſing exceed not our thankfulneſſe for all, my obſeruation is deceiued; but what a bold inference is this ? there is no warre, therefore may be none, nor can we be ouerthrowne : It is a ſpeech as common as the ſtones in our ſtreets, vvhen conſideration of warre is offered : *We need feare no Enemies, if we be true amongſt our ſelues* : Vaine ſecurity, that is built vpon *if's* and *and's* : VVho ſhall make vs true to our ſelues, that haue beene falſe to God ? Are there no ſonnes of *Belial* amongſt vs, that curſe the proſperitie of *Sion*, and gape for the day, to crie *downe with it, downe with it, euen to the ground* ? we know they haue openly and priuately vvith coat of Armour, and coat of Maile, aſſaulted the peace of *Ieruſalem*, but (praiſe to our God) receiued ſhame in putting off their Harneſſe : Let this make vs thankfull, not ſecure ; as if God could not reach his arme ouer our narrow Seas : Behold *France* made a Cock-pit for maſſacres, by the vnciuill ciuill warres thereof : Thinke of the vnquiet bread long eaten in the *Low-countries* : and when thou ſayeſt, vve lay our heads on the Pillowes of peace, and eate the Bread of plentie, kiſſe his hand vvith praiſes that feeds thee vvith theſe bleſſings, but let not thy owne ſtrength make thee careleſſe. The Papiſts thus re-hearten themſelues

ſelues againſt all their ouerthrowes giuen them by this little Iland, that our time is not yet come, our ſinnes are not yet full: That *Ignatian Sectarie Pererius* ſo notes in *Gen.* 15. *The wickedneſſe of the Amorites is not yet full. &c.* He giues it by way of Comment; but it is a falſe gloſſe, I truſt, and carries no more truth vvith it, then other the fictions of *Rome*; his words are theſe: *Let no man wonder why God ſuffers the perſecution of the Catholikes in England, (the ſinnes of the Amorites are not yet full) their wickedneſſe is not yet compleat; when it is, the diuine reuenge ſhall fall*: They expected this day at the laſt change; God changed their expectation to folly: and as it vvas our griefe, that (*Sol occubuit*) our Sunne-ſet, ſo it is our ioy, wonder, (*Nox nulla ſecuta eſt*) no night followed. I hope his Prophecie is as falſe for the euent, as I am ſure his application is for the thing: vvee are neyther thoſe vncircumciſed *Amorites*, vnchriſtened *Pagans*, nor doe we perſecute the Catholikes; except to haue libertie of Law, grow rich, purchaſe Lands, beard and braue the Miniſters of God to their faces, be called Perſecution: (Heere I cannot but mention, vvhat is well obſerued by a moſt reuerend and honoured Iudge of this land, that) whereas there haue beene three hundred burnt by Queene *Mary* for Religion, there haue ſcarce thirtie Papiſts beene executed by Queene *Elizabeth* for Treaſon: yet, I hope, there is ſome difference betwixt three hundred and thirtie. Religion, and Treaſon; betwixt the fiue yeeres raigne of the one, and the fortie foure of the other. I know their rebellions, treaſons, conſpiracies, meete with execution, no perſecution to their religion: Happy would our Martyrs haue thought themſelues, if on ſuch termes they might haue redeemed their conſciences: no, the iniquities of *Babel* haue filled vp their meaſure rather, & their iudgement long agoe was not farre off, and their damnation ſleepeth not. *Pererius* is his owne Prophet againſt vs, we ſpeake not againſt them of our ſelues, the Holy Ghoſt ſpeakes

Mira cano: ſol occubuit, nox nulla ſecuta eſt.

L. Cooke.

ſpeakes for vs, Who *ſhall ſhortly conſume that man of ſinne with the breath of his noſtrils* : Let their eyes ſtare for our ouerthrowes, till they fall out of their vnfortunate heads; God hath bleſſed, and the *Balaam* of *Rome* ſhall neuer be able to curſe: only let not our zeale be wanting to our God, to our Church, to our ſelues, and God ſhall not be wanting to vs, nor all the hoſtes, which he fights with: and once againe, if need be, (*Coniurati venient in claſſica venti*) the Windes and Seas ſhall take our part: Let not our Peace make vs wanton, nor our Wealth proud; our helpe ſtands *in the name of* GOD, not in Forts and Swords. Deut. 28. 32.

To ſpeake more particularly, Be not too confident (who ſo euer) in thy *Mount Seir*; euery wicked ſoule hath her *Mount Seir* to truſt in: they that haue no aſſurance of reſt in Heauen, haue their Refuges and Mountaines of helpe on Earth; *Danid* ſo returnes it vpon the wicked; *In the Lord put I my truſt, how then ſay you to my ſoule, flee as a Bird to your Mountaine* : Why ſhould I ſeeke to forraine helpes, that haue ſerled my ſelfe in the boſome of Reſt it ſelfe? Riches are a *Mount Seir* to the Couetous, they reſt on them, as the Arke on the Mountaines of *Armenia*: Honour is a *Mount Seir* to the Ambitious, againſt all the beſiegings of riuals: Senſualitie to the Voluptuous, againſt all the diſturbances of a clamorous Conſcience: Pride, Fraude, Drunkenneſſe, is a *Mount Seir* to the louers; but alas, how vnſafe? if ſtronger againſt, and further remoued from the hand of man, yet neerer to Gods hand in Heauen: though we acknowledge no place (*Procul à Ioue*, or, *procul à fulmine*) farre from God, or from his thunder: But wee ſay, it is not ſafeſt ſailing on the toppe of the Maſt; to land on the mountainous height of a temporall eſtate, is neither wiſe nor happy: Men ſtanding in the ſhade of humble Valleys, looke vp and wonder at the height of Hilles, and thinke it goodly liuing there, as *Peter* thought *Tabor*, Pſal. 11. 1.

Bonum est esse hic.

but when with weary limbes they haue ascended, and finde the beames of the Sunne melting their spirits, or the cold blasts of Winde making their Sinewes starke, flashes of Lightning, or crackes of Thunder, sooneſt endangering their aduanced heads, then they confesse (checking their proud Conceit,) the low Valley is safest: for the fruitfull Deawes that fall first on the Hilles, stay least while there, but runne downe to the Valleyes: and though on such a promontorie a man further sees, and is farther seene, yet in the Valley, where he sees lesse, he enioyes more: Take heede then, least to raise they *Mount Seir* high, thou deiectest thy soule low: *Woe vnto them that are at ease in Zyon, and trust in the Mountaines of Samaria*: If wee build our houses by Vnrighteousnesse, and our Chambers without equitie, though as strong as *Mount Seir*, they shall not be able to stand in the Earth-quake of Iudgement: God so threatens *Iehoiakim*: *Shalt thou reigne because thou closest thy selfe in Cedar? did not thy father eate and drinke and prosper, when he executed iudgement and iustice? &c.* Thinke not your houses, Fortresses; when your Soules are vnarmed of Christian weapons, Faith and obedience: You had, and shall haue peace, whiles you pursue it with righteous liues, whiles you guide all your actions by the line of the Sanctuary, and stirre your Attempts by the compasse of the Gospell: Plentie shall spread your Tables, whiles Charitie takes away, and giues to the Poore. These holy courses, shall make you continue, in despight of Hell and *Rome*, your Mountaine shall be hedged about with the Mercies of God, and your Children shall defie their Enemies in the Gates.

Amos. 6. 1.

Ier. 22. 15.

The Person must not be omitted, to whom this scoffing Question is mooued; *The Watch-man.* It seemes the Prophet had denounced against *Edom*, Warre; they deride his message, as a leasing, and his person vnder the name of a Watch-man: nay, therefore they scorne him,

Watchman, and Vigilancy.

him, becauſe a Watch-man. I will not inſiſt on the duties of Watch-men: euery common Souldier can ſchoole the Watch-man: Many preſume to teach vs our duties, that will bee ranged within no order themſelues: that which a Watch-man is to the Citie, or Centinell to the Leagure; a Miniſter is to the people: to Watch ouer your ſelues, is euery particular mans duty; to watch ouer all, (*Opus Miniſtri*) is the worke of the Miniſtrie: If our Eyes be blinde in deſcrying Dangers, our Tongues dumbe to giue Warning, the Citie or Fort is eaſily taken: Now, (*Quam clamoris vocem daturus eſt præco mutus?*) What warning ſhall a dumbe Watch-man giue? ſome will not ſpeake, the Fountaine of their knowledge is ſhut vp, like *Labans* Well, with a great Stone of ſecuritie, ſaturitie, ſtatelineſſe: others will ſpeake too much, making the Pulpit a Paſquill, to eaſe their ſpleenes, to traduce ſuperiours: (*Medio tutiſſimus ibis*) The meane and honeſt way, is the ſafeſt. Greg.

But what ſay we to Vſurpers, Wolues, Tyrants, that call themſelues Watch-men? that (*Bi-nominis, bi-linguis*) Double-named, double-tongued, double-ſworded; and not ſingle hearted. *Demi-god* of *Rome*, calles himſelfe ſometimes a Watch-man, ſometimes a King, the Seruant of ſeruants, the King of Kings: as if there was no difference betwixt the ſeruiceable Watch-man, and the commaunding Prince; betwixt the Centinell of the Leagure, and the Generall of the Armie, (*Ad duo qui tendit, non vnum, nec duo prendit*) Whiles he claimes both, vſurpes one; truth allowes him neither? His actions ſhew him no Seruant, (*Feriendo non ferendo agit,*) Hee giues blowes, but takes none. To be ſuch a Watch-man as hee deſires, poſſibilitie is denyed him, ſince his eyes can not looke ſo farre, as hee would extend his arme; not to watch ouer *Rome* onely, but ſo farre as the world is Chriſtned: *Behold*, ſayth he, *I haue two Swordes*,

one of them he lets ruſt, I meane, the ſword of the Spirit: the other, hee keeps bright with the blood of Saints, and makes it ſhine with the Gall of Martyrs: (*Principalis principatus à triplici corona*) the principall principalitie is from the triple Crowne: As the Sunne exceeds the Earth, ſo the Pope all Chriſtian Princes; other Kings are but his Bayliffes. Did you euer heare a Watch-man ſpeake thus? or arrogate to himſelfe ſuch a reigne (*In foro poli, in foro pluti, in foro conſcientiæ*) In the court of Heauen, in the court of Hell, and in the court of euery Conſcience? If any reſiſt his tyranny, he ſnatcheth from Chriſt that his Word, and vſurpes it: *Bring thoſe mine enemies, that would not haue me reigne ouer them, and ſlay them before me*: If he can not behold it in action, he will ſee it in picture, as the maſſacre of *Paris* on S. *Bartholomewes* night, was pictured in the Popes Pallace, to entertaine his holy eye with pleaſure: ſo would the Powder-treaſon haue bene, if the matter had hit right: as horred, as the thought of it is to an honeſt minde, the hoyſting vp of Buildings, ſhiuering of Bodyes, tearing vp of Monuments, diſſipation, maſſacre, murder of olde, young, Prince, people, Senators and Senate, drawne to the life by the art of a Painter, would haue beene a contenting ſpectacle, for ſo holy an eye to contemplate: ſure there is honeſty in Hell, if this be Religion: if the Deuill can deuiſe more execrable ſtratagemes, let him change Seates with the Pope. Chriſt medled with neither *Herod*, nor Emperour, King nor *Ceſar*; no Emperours held his Stirrop, no Kings kiſſed his bleſſed feet; hee only fought with the weapons of the Spirit againſt Sinne and Sathan. This is a Watch-man indeed; but he watcheth to inuade, beſiedge, enter and ſpoyle the Citie of GOD, hee hath other Watch-men vnder him, Vncleane birdes, fluttring from that Vulture of *Babylon*, and flying like Battes and Owles vnder the cues of night, to vomit the poyſons of Hereſie and

Luke 19.27.

Treaſons

Treasons from their swolne gorges: Watch-men like the Chaplens of *Mars*, at *Rome*, in the daies of Idolatrie, that practised to tosse Fire-brands from Campe to Campe, to inflame euill affections; that care not whose bloud they sacrifice to their *Romane* God, without distinction of *Troian*, of *Tyrian*: nor out of whose Sepulchers they digge themselues an estate: They watch indeed, for they keepe a Register of all our proceedings against them, in these *Halcyon* daies of ours; and if euer the Sunne of Alteration shine on their faces, they will repay vs tenne blowes for one vpon our Burgonets: meane time (our Prayses to Heauen) they watch their owne bane: and (as one writes of *Parry*,) so I may of the end of them all (*Italia gens sceleriste dedit, Angla cruci*) *Italy* giues them their villany, *England* their Gallowes; this is (their *malus*, but *meritus finis*) the euill, but deserued end of them all: *England* is sinfull enough, but she professeth not her selfe a Schoole-mistris of Sinne, as *Rome* doth of Treason: there it is professed, taught, learned, and (as on the sandy Theator) exercised before it come to the fatall execution.

This their Chamber of meditation doth testifie.

The Priests of peruerted *Israel*, were but shadowes of these of apostate *Rome*: *As theeues waite for a man, so the company of Priests murder in the way by consent.* Hence that Prouerbe carries no lesse truth, then antiquitie with it: *An Englishman Italionate, is a Deuill incarnate*: these are those Iesuites, Iebusites, Incendiaries, Traytors, and not lesse then Deuils, but that they haue bodies. God blesse vs from such Watch-men: if these bee Watch-men, who are enemies?

Hos. 6. 9.

We see then the vanitie of their labours, that would vndertake to bring vs to a composition; if Heresie can be made Sinceritie, Idolatrie true Religion, Treason Obedience, we may be vnited; but it is a sure rule, Contraries in the abstract, can neuer bee reconciled; God put an vn-appeasable Contention betwixt the

two Seeds of the Woman, and Serpent, when hee put *Enmitie* betweene them: for an Enemy may be made a Friend, but Enmitie can neuer be made Friendſhip: the Ayre that is darke, may be made Light; but Darkeneſſe cannot be made Brightneſſe: a Papiſt may be conuerted to a Chriſtian, but Papiſtry can neuer be made Chriſtianitie, no more then Antichriſt can become Chriſt: our ſtriſe with them is not for the extention of Limits, but for the poſſeſſion of the Inheritance, vvhether Grace or Nature, the Popes Law or Gods, ſhall take place in the Conſcience: So I haue read of that audacious and ſottiſh *Hermite*, that vvould vndertake, to make God and the Deuill friends: the impoſſibilitie of vvhich attempt, the Deuill could tell him; God is all Light, and I am all darkeneſſe, that my foule nature can not be hidden: our affections, ſeates, perſons, are ſo oppoſed, that I haue no hope of peace. They will not, vve may not yeeld; except the Sheepe ſhall compound with the Wolfe, or the Miſe with the Cat; vvhich the old tale forbids, though the Cat get on a Monks Cowle, and cries demurely through the creuices,

Quod fueram, non ſum, frater, caput aſpice tonſum.

Good brother Mouſe, creepe out thy houſe, come forth, & let vs chat.
Behold my Crowne is ſhauen downe, I'm now a Prieſt, no Cat.
When Cats ſay Maſſe, the Miſe (alas) muſt pray againſt their will:
Kinde Puſſe, your pate is ſmoth of late, your heart is rugged ſtill.

Experience would teach vs the anſwere of the verſe, though we had neuer read it.

Vix tibi, præſto fidem, cor tibi reſtat idem.

To leaue the incorrigible Watch-men of *Rome*, ſince we would haue cured *Babel*, and ſhe vvould not bee cured, let vs looke home to our ſelues. The Wolues of *Rome* haue not more honour, then the Watch-men of *England* ſcorne: the *Edomites* of the world cannot abide Miniſters: the beſt is, they are but *Edomites*, heires of *Eſau*,

Hebr. 12.

Esau, and as prophane as their Father; that make Religion their Minstrell, to giue them sport and sleepe, no iest in such laughter, as that which is broken on a Priest; the proose is plaine on euerie Tauerne and Theater. VVe serue indeed contrarie Maisters; vvee Christ, they Lust and Sathan: and (*Hinc illæ rixæ* of theirs, *hinc illæ lachrimæ* of ours,) hence their flouts, and our teares: we bite them with the salt of Reproose, hence they storme: vve cast Inke and Gall on their Tetters, hence they startle: (*Veritatem lucentem multi diligunt, arguentem reijciunt: dum se ostendit columus, dum nos ostendit, odio habemus*:) The truth shining, many loue; reprouing, they reiect: vvhiles it shewes it selse, vvee imbrace it; vvhiles it shewes vs, vve cannot endure it: euen in this consists at once, our Happinesse, their Damnation: our Happinesse, *Blessed are ye, when for me persecuted*: their damnation, *That Light being in the world, they imbrace and are glad of Darkenesse*: though their wrongs done vs, bee against the Law of Armes and Nature; for an Ambassadour should be (*Inter hostium tela incolumis*) safe among the Weapons of the Enemies.

But doe the *Edomites* onely take vp these Weapons of scorne against vs? No, I speake it betwixt shame and griefe, euen the *Israelites* scorne the Prophets. There are some sicke of a wantonnesse in Religion, so hot about the question, *De modo*, that the Deuill steales the matter of Religion from their hearts: if we cannot wrangle vvith Formes and Shadowes, and shew our selues refractarie to established Orders, vve shall, *Malè audire*, our Sermons shall bee slighted, our persons derided: thus, this is the mischiefe; men of name, professors of note, vvhen they speake bitterly of vs, their credit carries it strong with our scandals: one Arrow of these *Israelites*, wounds deeper then a hundred Canon-shot of

of the *Edomites*: I confeſſe I ſpeake Stones, but if they hit, as they are intended, they ſhall heale ſome, hurt none: (*Dicatur veritas, rumpatur inuidia*) Let Truth be ſpoken, and Enuie burſt her Gall: let all theſe Scorners remember, that the contempt done to vs, redownds to God himſelfe: *He that deſpiſeth vs, deſpiſeth men: he that Chriſt, deſpiſeth his Sauiour*: Is all this nothing? *But he that deſpiſeth mee and you, deſpiſeth him that ſent me and you*: It comes to ſome what then, and more then euer mortall man ſhall be able to anſwere: is it not enough for them, that they haue drawne out the life-bloud of our Liuings, but they muſt expoſe our perſons to contempt? So the *Iewes* ſpoyled Chriſt of his Veſtments, and then mocked him with baſeneſſe. Our pouertie is flouted by them that haue our Liuings: ſurely, if repentance and reſtitution preuent it not, they ſhal haue a Tithe one day, which they haue more right to, the tenth Sheafe of that Harueſt, vvhich is reſerued for reprobates in Hell. The *Turkes* lay it as an imputation on our Religion, that we ſpoyle our Gods: for ſhame, doe not the *Turkes*, and ſhall the Chriſtians? *Dauid* would not haue *Areunah's* Threſhing-floore without money; if theſe men ſhould haue no roome in the Church, but what they pay for, I thinke they would quietly ſuffer themſelues to be turned forth of dores.

Edomite, and Queſtion.

The laſt branch of the Mappe, and firſt of the Morall, are not vnfitly conioyned, the *Edomite*, and his Queſtion: the Queſtion then cals me from the Watchman, *What is in the night?* And to make the Deriſion fuller and fowler, it is doubled, like *Pharaohs* Dreame, *What is in the night?* Did they ſeeke for ſome prodegie or portent? Some diuine Reuelation, vvhich ſhould be receiued by Viſion? VVere they like *Iſrael*, of whom Chriſt thus teſtifies; *This adulterous generation ſeekes for a Signe?* Thus *Dines* deſpayred of his brethrens beleefe, except one roſe from the dead. I confeſſe wee

Math. 12. 39.

haue

haue some in the world sicke of this disease, a Iewish infection, *The Iewes require a signe, &c.* (*Plus vocalo, quam oraculo;*) miseries shall worke more on them then misteries: palpable actions of Gods mercie, iustice, power, shall convince them, the contemplation of them all in the theory of the word mooues them not: astonish them with wonders, heale their diseased, open their blinde eyes, raise their dead, and they will beleeue: Are there none among vs, that couch a willing and close eare to the charmes of *Rome*, in admiration of their feigned miracles? lying Apostles, that worke strange things by exorcismes? but our Church now is not in the Cradle of her infancie: One cup of wine brought by Christ, is worth all the cups of colde water by *Moses*: as Saint *Augustine* alluding to that Marriage in *Galile*, sayes, *All the adumbrations, tipes, figures, signes, were but that cup of cold water, Christ reserued the good Wine* (of the Gospell) *till he came himselfe*: and they that will not beleeue without a Signe, without a Signe must perish. But I trauell no further in this, least it bring me out of my way.

1 Cor. 1. 22.

S. Thomas. vnles he felt.

Ioh. 2.

It was no Signe they inquire for, no Prodegie they feare, they are onely pleased to make sport with the menaces of God: *You talke of a Night, and an houre of Calamitie; but threatned men draw long breathes: You pretend Visions in the night, which portend our ruines; come tell vs the tale of the night: What is in the night?* There haue beene in all ages, some of these Frogs, to throat it out against God, so long as the weather was fayre, as if hee could not send a storme: the tempests of Gods Wrath haue beene derided to the last moment of a calme: the venime of Prosperitie so impoysons a carnall minde, (*Filia diuitiarum superbia*) the daughter of Riches is Pride: the Philosopher could teach vs that (*Facilitas & humilitas diuidunum habent contubrinium: raro bonamens & bonafortuna homini datur,*) Happinesse and Humblenes are not chamber-fellowes: seldome a good

Minde, and a good Estate, is giuen to the same man; God seemed to mistrust this in *Israel*, that the increasing of Goods, and multiplying of Cattle, would lift vp their hearts against him: The peaceable dayes of the Wicked, and their luckly proceedings in this World (by the testimonie of *Iob*,) durageth their impudence against Heauen: *Who is the Almightie, that wee should serue him? depart from vs, wee will none of thy wayes.* That of the Psalme is of full strength to this: *His wayes prosper: thy iudgements are farre aboue out of his sight: therefore defieth he all his enemies*: Man onely? no, God himselfe: *I shall neuer bee moued.* Let *Malachie* for all the Prophets, *Peter* for all the Apostles, make vp this cloud of witnesses: *It is in vaine to serue the Lord: and where is the promise of his comming?* All things are still (*Statu quo*) continued in the same course: there is no alteration, no new thing done (*Quæcunq; sub axe*) vnder Heauen. We say (*Non bonum ludere cum sanctis*) it is no safe iesting with holy things: It is dangerous for an *Edomite* to make himselfe merry with God; this is the way to come short home: thou hadst better haue mourned all thy life, then made God thy play-fellow. When the vessell of Dust shall encounter with the arme of Omnipotence (*Siue percutiat, siue percutiatur, frangi necesse est*) whether it smite, or be smitten, it is sure to be broken: The Chayre of the Scorner, is the seat of Sathan, the lowest staire and very threshold of Hell, as *Dauid* describes it: *Blessed is the man that doth not walke, &c.* His first plot is, to get vs to walke a turne or two with him: hauing perswaded this, hee moues vs to stand still a little; but so long as we are standing, wee are going, therefore at last he intreats vs (for our ease) to sit downe: but if wee take our seat in that inchaunted Chayre, we grow to that impudence to deride God, and his iudgements. I will single you out foure sorts of these *Edomites*, Scorners (for I iustly paralell them) and propound

Deut. 8. 13, 14.

Iob 21. 15.

Psal. 10. 5.

Mal 3. 14.

2 Pet. 3. 4.

Imus gradus & Limen inferni.

Psal. 1. 1.

propound their natures and conditions to your pitty and detestation.

1 Atheists, such as haue voluntarily, violently, extinguished to themselues, the Sun-light of the Scripture, Moone-light of the Creature; nay, the sparkes and cinders of Nature, that the more securely (as vnseene and vnchidden of their owne hearts) they might prodigally act the workes of darkenesse; not *Athenian*-like, dedicating an Altar to an vnknowne God, but annihilating to themselues, and vili-pending to others, Altar, Religion, God; and suffocating the breath of all Motions, Arguments, manifest Conuictions, that Heauen and Earth haue produced: for the reasons of Hell only shall one day euince it (*Deum esse*) that there is a God: they affirme it impossible, that flesh should be turned to rottennesse, rottennesse to dust, and dust to glory: Against whom, well, *S. Augustine*; *He that could forme vs of nothing, can reforme vs decayed: it is easier to repaire, then prepare.* That Atheisme in the dayes of *Salomon* was the same in opinion that ours is in practise: we do (not say but) liue, as if it was better to be *a liuing Dog, then a dead Lyon*: which I would yeeld true among Beasts; but among men, a dead Beast is better then a liuing Atheist: let them aske Nature, it will tell them, (*Insculptum est omnibus esse deum*) It is ingrauen in all hearts, that there is a Deitie: let them aske the Creatures, they will witnesse, they had a Creatour: nay, let the Deuill speake, to shame and conuince the Atheist, who beleeues a God, and trembles at his owne beliefe: the nature of his essence prooueth it: to know there is a Witch, may satisfie vs that there is a God: for if the destroying power were not controled, manacled, maistred, how stand wee vndeuoured? Let them aske (lastly) their owne dying hearts; for the eyes that sinne hath shut, Damnation shall open.

Qui potuit formare nouum, non poterit reparare mortuũ? Facilior est restitutio constitutione. Sect. 9. 4.

Qui negat esse deum, mihi negat & tibi, non sibi, &c.

Oculos, quos culpa clausit, pœna aperiet.

2 Epicures, that deny not a God and a day of Iudgement; but put it farre off, with (λαβε σοι το μελλον) giue

Amos 6. 3.

mee the preſent, take thou the hope of future ioyes: theſe ſee a night comming, and therefore make haſte
1 Cor. 15. to be drunke with Pleaſures: *Let vs eate and drinke, for to morrow wee ſhall die*: (*Cras ridendo moriuntur, hodiè bibendo ſepeliuntur*) they will not die till to morrow, but be buried in Riot to day. They ſleep on their beds of Downe, riſe to their Tables of Surfet, and from thence to their ſports of Miſchiefe; ſleeping, playing, eating, dauncing, drinking, dallying, (*Motu circulari*) they runne round in a Ring: onely (*Nulla interualla pianda*) no time muſt be ſpared from Sathan: they inuert the Order God hath diſpoſed to the times prepoſterouſly, making the night day, and the day night; at midnight they reuell, at noone they ſleepe: though the day was created for labour, the night for repoſe: The Sunne is ſcarce beholding to their eyes to looke vpon him: the Moone and Starres haue (onely) their attendance; the workes and the houre of darkeneſſe meet; they will be contrary to all men and all things but themſelues, becauſe they will bee contrary. If euer they begin any worke with the day, they diſpoſe it on this faſhion; Firſt, they viſit the Tauerne, then the Ordinary, then the Theater, and end in the Stewes: from Wine to Ryot, from that to Playes, from them to Harlots.

Iſte dies pulchro diſtinguitur ordine rerum.

Here is a day ſpent in an excellent methode: If they were Beaſts, they could not better ſenſualize, it vvould be but loſt labour to tell them, that their courſe ſhall be ſo proportioned below: from Snakes they ſhall turne vpon Adders, from both to Scorpions, from all to vnquenched flames; where they ſhall ſpend not houres but ages, nay, that eternitie of time in waylings and howlings, grones and torments; when for euery ounce of Vanitie, they ſhall receiue (downe-weight) a [illegible] pound

of Sorrow: Smoakes, blackneſſe, boyling Caudrons, fiery burnings of Brimſtone and Sulphure, kindled and continued by the breath of an offended God, ſhall haue, their interchanged courſes: oft this torment, and then that and indeed all, that a ſoule and bodie made immortall, can ſuffer:

Iſte dies miſero diſtinguitur ordine rerum.

Heere is a day to be ſpent in a miſerable methode: Oh how (yet) vvas it ſome happineſſe, if in a day or ſet time, theſe woes could be determined? theſe are the Epicures, not ſo impudent as to denie the night, not ſo honeſt as to part with their ſinnes.

3 Libertines, that neyther affirme no night, nor put it farre off; but onely the ſtrength of ſinne preuailes ouer all: and come Sorrow, Death, Graue, Hell, they muſt haue their pleaſures: they haue a pride in accompliſhing their owne wils as ſhe in the Poet;

I ſee the good, and giue allowance to it:
The euill is my choyce, I loue and doe it.

Video meliora proboq; deteriora ſequor, metam.

They cannot be noted for Vertuous; but they vvill be Famous, though for infamie: as that wicked Church-robber, that to doe ſome memorable act, pulled all the Lead off the Churches roofe, and thacked it: they muſt be mentioned, though like a Traytours name in the Chronicles. Theſe ſweare away all reproofes, and drinke away all the chidings of their owne Conſcience: it ſhall be the worſe for them, that euer they had a conſcience: their Hell ſhall be the hotter for the multitude of their neglected motions to good: their Mercies haue not beene more numerous, then ſhall be their Miſeries: their Nurture or Learning (to omit thoſe, that neuer read any other Booke then Vanitie) at once makes them better and vvorſe; better in vnderſtanding, vvorſe in manners; vvhiles their contemplation is a Theater, and their ſtudie, new ſports, new faſhions: Oh how farre better is the ſimple, honeſt, innocent Soule without

knowledge, then that which is beautified with learning, and debauched with vices?

Horace. *Beatus ille qui procul negotijs,*
Paterna rura bobus exercet suis.

More happy are those poore wretches confined and contented with a rurall charge; whiles they know not so much of good, they know lesse of ill: they skill not what the studying of oathes, the trickes of pride, the pollicie of Atheisme meanes: they make not sense the rule of their beleefe with the Gallant, but their Catechisme: Religion is their Queene, the Gallants drudge: they haue not so much of reason, therefore abuse the lesse: their sinnes proceede most from ignorance, the Gallants from knowing wilfulnesse: Now, which of these shall be beaten with most stripes? they worke out a poore liuing with the sweat of their browes and nerues, these can play out a rich one from the quickenesse of their wits: they know not the detractions of slaunder, vnderminings of enuie, prouocations, heats, enlurings of lustes: the foule secrecies of Idolatrie, hypocrisie, sacriledge, cleaue not to their consciences: they haue a kinde of happinesse, in that they are not so miserable: our impudent, imprudent, insolent Youngsters looke on these, betwixt contempt and anger, call them Clownes, Ideots, and the drugges of Nature, and thinke themselues Angels, if these be men; (*Querum præcordia Titan de priore luto finxit*) as if God had tempered them of a baser mould. But whiles *Actæons* Bond-slaue grindes securely (though laboriously) at the mill, his braue, riotous, gallant Hunting-master, is turned to a beast, and for his sensualitie eaten vp of his owne lustes: you all know the Storie, this is the Morall. Thus, this is the proper cause, that the ancient Houses fall; and what the long Industrie of the progenitors haue gotten, the short Ryot of the Gallant, wastes: We are loth to heare of this; but it is too true, hee needs not

Hart. Hounds.

drinke

drinke vp all the Sea, that will iudge of the taste: hence young gentlemen by wilde vnthriftinesse become sports to Theators, and cannot sit on their Fathers seates to doe good in the Commonwealth: they abound with the gifts of Nature, but like Fig-trees growing ouer deepe Waters, full of Fruit, but the layes eate them: Ruffians, Harlots, vicious Companions enioy those Graces, that might honour God.

4. Common Prophane persons, that vvill suffer themselues to vveare Gods Liuery, though they serue the Deuill: these are they, that make the profession of the Gospell haue an euill name: hence that Prouerbe, *Pater noster*, set vp Churches, *Our Father*, puls them downe. I will not fauour (with a partiall conniuence) these Scorners, though they nuzzell themselues in the Churches bosome: nay, I vvill speake most plainely; these are the worst *Edomites*, if not to themselues, to vs. Let the Atheist denie, the Epicure remoue, the Libertine forget, that there is any other Day of peace or sorrow, besides or beyond the present; vvhat is this to beleeuers? Wee are readie to brand and hoote at them (as they did to the Lepers in *Israel*,) nay, to raine them to death with a shovvre of Stones, (as they serued Idolaters and Blasphemers:) But be our owne hands vndefiled, that take vp these weapons of Death against others, as Christ charged the *Iewes*, that charged the adulterous Woman? If we be sicke, our sicknesse is more dangerous then theirs: The other Diseases are vvithout the bodie, but this comes neerer the heart of the Church: we know what it is, to haue a Sickenesse come neere the heart: there is more griefe to the Mother of the Family, in the miscarying of one of the Children, then of many Strangers, *Edomites*, vnbeleeuers, or misbeleeuers: these haue learned to speake the language, to scorne the manners of *Canaan*; for, their liues testifie, that they beleeue not our report.

Interius, & in cute malum.

We

The Answere.

We haue gone the better halfe of our Iourney, let not your attentions fayle to the end: VVee haue seene the nature of *Edom*, and *Mount Seir*, Atheisme, Scorne, Abhomination; vve are now entring an other Mountaine, the Hill of *Sion*, the Citie of God. The Question of the *Edomite* was not more peruerse, then the Answere of the Watch-man is graue and sober. The Answeres of God are not doubtfull, like the Heathen Oracles; nor obscure and tetricall as *Mahomets* Riddles; nor ambiguous, like the mixt, the motley, epicæne, equiuocating conclusions of *Rome*, but plaine, sweet, profitable: I call therefore the first part of it, *A Resolution*: They aske as if they dispised to know; he resolues them iustly, as if hee would force them to know against their vvils. They aske him what is spiritually seene in the night of Vision? He tels them, vvhat shall really come in the night of actuall Desolation: *The Morning commeth, and also the Night.* Let your vnderstandings keepe pace with me through these foure Circumstances. 1. The length of their Peace; one whole day, the space betwixt morning and euening: a short time. 2. The certaintie of their Iudgement; *The night* (infallibly) *commeth.* 3. The qualitie of it, vvhen it is come; (*Nox dicitur*) it is called, *a Night.* 4. The inuersion of this, to the Righteous.

The Resolution.

Finitum pro indefinito, brevitatem temporis, dies exprimit.

1 The Happinesse of *Edom* is but a Day; *The morning comes, and the Night* followes: It is but the distance of the Sun-rising from the setting. There is to all things liuing, such an alteration decreed; a morne, a noone, a night: a beginning, a strong age, a declination or full point: as the Historians vvrite of certaine Flyes bred by the Riuer *Hispanis*, that are generated in the morning, at noone in full strength, and at night make their ends, and are gone: *Paul* sayes: *Our life is but a Tabernacle*, it is all, if this stands a yeare: *Esay* cals it *Grasse*; vvhich growes but in Summer: *Dauid* a *Flower*; that

that hath but his moneth: here it is called, *a Day*; that hath but the Sun-rising and setting: Nay, *Iob* compares it to *a Shadow*; that hath (neither Yeare, nor Summer, nor Moneth, nor Day,) but an Houre: Nay, *Moses* to *a Thought*; whereof there may be a hundred in an houre. This is none of the shortest Comparisons, (*Manè & vesperè*) the measure of one day.

What then meane those *Greedy Dogs* in this Prophecie, to barke so madly, *Bring more Wine, for to morrow shall be as to day, yea, much more abundant?* Me thinks, I heare the gallant Epicures (the christned Atheists) of this Citie, knocke thus in Tauernes, for yet more Wine, crowning the day with Riots, and blessing the morrow with promised Surfets, as if the Night should neuer come: alas (*Nescis quid serus vesper ferat*) thou knowest not what sadde newes the Euening will bring: thou braggest with *Cesar*, the Day is come; Wee tell thee, as *Cesars* friend, It is come indeed, and begun; it is not ended: the Lease of Vanitie, is but a Day; it may be not a moment, the tenure of this world is vncertaine. Esa. 56. 12.

Medio de fonte leporum surgit amari aliquid: From out of the midst of the fount of Delicacies, ariseth euer some Bitternesse: when you haue spent your strengths, your estates, bloods, soules, vpon Vanitie, all is but (*Vnius dies hilaris insania*) the merry madnesse of a day; which to buy with the eternitie of insufferable Torments, is a deare purchase: If they be not short of content and satisfaction, I am sure, they are of continuance? They doe not alwayes follow a man liuing, euer forsake him when he dies. Non semper sequuntur viuentem, morientem nunquam.

2 You haue measured the shortnesse of their day, heare the certaintie of their night; *The morning comes, and* (without preuention) *night followes.* You shall shake off the yoake of *Israell*, but put on you the yoake of *Persia*. The *Edomites* were long tributaries to *Israell*, according to *Isaac's* prophecie and blessing of *Esau*. *Thou*

Gen.27.40. *shalt be thy Brothers Seruant; but it shall come to passe, when thou shalt get the masterie, thou shalt breake his yoake from thy necke*: The Prophet heere assures them of this masterie. (*Israell* rebels against God, therefore *Edom* against *Israell*.) *Ishac* as Gods Prophet, subiects *Edom* to *Canaan*, the seed of *Esau* to the seed of *Iacob*: (*Intemperanti præfecit sobrium*) hee sets the sober man ouer the intemperate: and this seruice of the elder Brother to the younger, lasted in the posteritie 700. yeares. Yet twice after, they shooke off this seruitude: the first in *Iorams* time, which libertie they made a troublesome shift to hold till *Hircanus*, who subdued them, and made them be circumcised: this slauery they ouercame againe, and held it, euen till *Herod*, the sonne of *Antipater*, an *Idumean* borne, obtained to be King of the Iewes: heere *Edom* got the full masterie. The first, was this Morning the Prophet speakes of; this Morning of freedome shall come, but last for a Day, and then be ouerclouded with a Night, a worse Captiuitie, because to a worse people, (*Qui Deum & misericordiam nesciunt*) that know neither God, nor Mercie: as those priuations are inseperable, there is no Mercy, where no Religion.

Ambr.

2 King.8.20.

Ioseph.

Edom is but a particular instance of a general doome, which all the Sonnes of *Adam*, as the daughters of *Eue*, I meane, all the Glories of this World shall beare; as sure as the Euening succeeds the Morning, Death shall seaze on Life, Iudgement on Sinne: you haue the sappe of Health in your Bones, the Riches of the world in your Coffers, your Life is in the Noone of pride, but (we say) praise a faire day at Night. (Happy are they, vvhose *life is hid with Christ in God*, that this Night may not finde them out:) your Sunne shall set, Beautie, Riches, Glory, shall decay, as by the inuiolable law of Nature, night succeeds day; so by the eternall law of God, Death Sinne. If you could indent with the Sunne to stand still, as in the dayes of *Iosua*; or to goe backe ten de-

Col.3.3.

Iosh.10.12.

ree.

grees, as to *Hezekiah*; or with his Orbe to mooue ſlowly, yet it ſhall ſet: Be the day neuer ſo long, yet at laſt comes euening ſong. The Sonne of God himſelfe, in this condition of mortal deſcent, was equall to his Brethren. That great Sunne of Righteouſneſſe, had his riſing and his ſetting: Wee muſt all walke into the Weſt, as well as he; and be our Day longer or ſhorter, Night muſt come, our Priuiledges are not beyond others.

Heare this yee *Edomites*, that flout our preſagings of a Night: you ſpeake of a Night, and houre of Iudgement; When comes it? We tell you againe, *The Morning commeth, and alſo the Night.* You haue had a time of Light & delight, and what your hearts could wiſh; you ſhall haue a time of Sorrow and Darkeneſſe: Your Noone ſhall be turned to Midnight. Tender and delicate *Babilon*, that boaſted her ſelfe *a Queene, and free from mourning*, ſhall weepe in the wydow-hood of her glory; and heare at laſt, (*Aduenit finis tuus,*) thy end is come. *You that will not ſet your mindes to theſe things, nor remember the latter end, miſeries ſhall come on you in their perfection*: ſo abſolute as the Iuſtice of God, and the Malice of Sathan can make them. So *Salomon* ſchooles the art-leſſe, heartleſſe, ſupine courſes of vaine Youth: *Reioyce, O Youngman, &c.* Reioyce in your day of Pride, let pleaſure rocke you on her indulgent knee, you ſhall be brought to the night of Iudgement: The Surfets of the olde World, the Mirth of the *Philiſtins*, (when *Sampſon* was their laughing-ſtocke) the carowſings of that *Caldæan* Monarch in the ſacred Bowles of *Ieruſalem*, had their Night: *Solomon* with his 1000. Wiues and Concubines, *Belſhazzar* with his 1000. Princes, *Ahaſhuereſh* with his 127. Prouinces, had their Night: High-looked Honour, and purſie Riches; the one diſeaſed in his Eyes, the other in his Lunges, ſhall haue their Night: The fauour of Noble men, is the fauour of moueable men; the *Ignis fatuus* of Riches is long ingendring, ſoone extinct:

Eſa. 47. 7.

verſ. 9.

Eccleſ. 11. 9.

Fauor nobilium, fauor mobilium.

extinct: let *Ioab* and *Iob*, be our precedents in both these: ~~the first, was~~ great and euill, the chiefest Captaine about *Dauid*; yet by *Dauid* designed to execution: The second was great and good; yet behold, the mightiest man of the East, is poore to a Prouerbe: What euer flourished, & had not this night? The rich Churle enlarging his Barnes proportionably to his desires, had his Night; hee heard that soule-knell, *Thou foole, this Night shall they fetch away thy soule.* The World it selfe shall haue this Euening: the Morning was in the dayes of the Patriarches; Christ bore the heate and Noone of the day, and wee are those vpon *Whom the latter endes of the world are come. The World groweth old*, and we grow olde with it: the bodies of men in old age, waxe colde and want the heat of nature; the soules of men in this decrepite age, grow cold in zeale, (*Deficiente feruore charitatis*) the nourishment of olde age turnes into crudities, through want of heat to concoct, digest, and driue it into the Vaines; the nourishment of our soules turnes into Vanitie, because we want the heat of Grace to digest it: By all these symptomes, you see the Sunne of this World ready to set, and the Night drawing on: the declination of Goodnesse, the fainting of Religion, sayes, that the World lyes bed-rid, drawing on, looking for the good houre (to some,) and fetching a thicke, sicke, and short breath: I am no Prophet (or what if I were, yet vnable) to define the time: but this I conclude (though more particularly) from the rule of my Text; *Wee had our Morning at the first preaching of the Gospell: it now flourisheth with vs, as at high Noone; Who shall say the Euening will not follow, or our Sunne is without setting?*

As poore as Iob.

Hiatu laborantes.

2 Esdr. 14.9.

3 That it shall come, you heare; heare shortly the qualitie of it, when it is come: *A Night.* Misery is not fitlyer shadowed, then vnder the name of a Night: *Sorrow lastes for a Night*, sayes the Psalmist, *but ioy comes in the Morning.* A sad, heauy, and disconsolate time, full of

of horrour and amazement; vvhen there is no obiect to withdraw the eye, thereby to diuert the minde from the thought and meditation of bitternesse. Sathan himselfe is not said to be bound with any other Chaines but these of darknesse: as the Ioyes of Heauen are described by that eternall day-light of glory and Sun-shine of the Lambe, and it is added in expresse words; *There shall be no Night there*: So the torments of Hell are called by Christ, σκοτος ἐξωτερον, Vtter Darknesse: No maruell, if there ensue, weeping and gnashing of teeth, when misery shall be extreame, and no day-hole of hope, to afford one glimpse of comfort: this is that *Night of nights*, vvorse then the palpable Darknesse of *Egipt*, as full of intollerable horrour, as *Caligynus* blacknesse: I finde not onely the time of Iudgement generall, but of temporall and particular calamities, termed by the *Night of horrour*: the downefall of *Dumah, a night*; the destruction *of Israel, A season of blacknesse, darknesse, clouds and obscurities*. Therefore (as Christ to the *Iewes*, *Pray that your flight be not in the Night*,) pray that your departure out of this life, be not in the Night of your security and ignorance; and then feare not this Night, for you are redeemed from the land of eternall Darknesse.

Reuel.21.

Math.1.12.

Nox noctium Ioel.2.2.

* It was the foolish pride of that *Romane* Emperour, hauing made a Bridge of grappled Ships ouer a narrow Arme of the Sea, and triumphing at midnight with innumerable torches, to boast that he had (wrought two Miracles,) made the Sea drie Land, and the Night Day: but our Emperour of Heauen and Earth, did performe it indeed, when he dried vp the Red Sea of his Fathers wrath, and changed our present Night of Ignorance, and future of torment, into the eternall day-light of his Grace and Glory.

* *Caligula* (in imitation of *Xerxes*, that passed his Army ouer the streight of Hellespont vpon a wooden bridge) vpon ships moared together with Cables & Anchors, made a bridge of boords, with so much earth on it, that it seemed firme ground, like one of the streets in Rome. *Dion.*

4 The last part of this Suruey, is the inuerting of this vpon the Righteous: Where, behold the different beginnings and ends of both Holy, and Vnholy: to

the children of Diſobedience, the Morning is before the Euening; and this is *Dumahs* woe at Sun-ſet (*Fuiſſe fœlicem*) that ſhe had her Day: To the Faithfull, the Euening is before the Morning; as at the Creation. *The Euening and the Morning were the firſt day.* The *Iewes* were commaunded to begin their Feaſt of Reconciliation at Euen; and, *From Euening to Euening, ſhall you celebrate your Sabbath.* It was Chriſts comfortable Anſwere to his Church, intending the date vvhen the prophanation of the Temple ſhould ceaſe, to ſet the Morning of their peace, after the Euening of their troubles, by a ſweet and myſticall alluſion: *Vnto the Euening, and the Morning, two thouſand, and three hundred: then ſhall the Sanctuarie be clenſed: and the viſion of the Euening and the Morning is true:* The Euening of their ſorrow precedes the Morning of their ioyes. Our Prophet ſo compares the tempeſt of the *Aſſirians* rage, to a Storme in the Night, which vaniſheth at the riſing Sunne: *Loe, in the Euening there is trouble, but before the Morning it is gone.* Our Night laſtes during this wretched life: the troubles of Miſeries, ſtormes of Perſecutions, and rage of that great *Leuiathan*, diſturbes our Ayre, darkens our Day, and makes it a gloomy Night; clouds, tempeſts, obſtacles, ſtumbling-blocks, temptations, machinations of Enemies, deceiuings of Friends, through ſo many dangers and difficulties ſayle we to our hauen of Peace: our aſſurance is, that ioy comes in the Morning, when we ſhall riſe in the Eaſt, and behold the Sonne of Glory ſhine in our faces. The Morning of the *Edomites*, Atheiſts, Reprobates, comes firſt ſmiling on their browes; but (*Nox ſequitur*) they haue a Night behinde.

Gen. 1.

Leuit. 23. 32.

Dan. 8. 14.

Verſ. 26.

Eſay. 17. 14.

Per varios caſus, per tot diſcrimina rerum, tendimus in cœlum.

This diſparitie conſiſts not onely in the counterpoſition of their order, but in the circumſtantiall difference of their length and ſhortneſſe: Our Night is irkeſome, but ſhort; (*Compenſatur acerbitas brevitate*) What is ill in the bitterneſſe, is eaſed by the ſhortneſſe: But our Day

is

is euerlaſting, from new Moone to new Moone, from Sabbath to Sabbath, we ſhall praiſe the Lord: Myriades of yeares and ages, ſhall bee expired, and our Sunne as farre from ſetting, as at our firſt entrance; for time and mortalitie, and diſtinction of age, ſhall ceaſe: there is nothing but eternitie aboue: It is not more bleſſed in being a Day, then in being endleſſe: Their Morning is ſhort, their Night euerlaſting, their Debt neuer paid, their Fire neuer quenched: Here is their vnhappineſſe, (*Florent ad tempus, pereunt æternum: florent falſis bonis, pereunt veris tormentis*:) They flouriſh for a time, they periſh for euer: the flouriſh with falſe ioyes, periſh with true and ſubſtantiall torments: things that are ſooneſt bred, haue the ſhorteſt continuance: a puffe of Winde rayſeth the Chaffe from the earth, and a puffe ſcatters it away: the Wicked are ſoone raiſed, and with like ſpeed depreſſed: How quickly is *Eſau's* poſteritie aduanced to a Kingdome? how immaturely caſt downe? The Crowne is ſcare warme on their temples, their eyes haue ſcarſe taken a paſſing glaunce of their glories, but all is diſperſed: the God are long kept vnder couert; but when they doe riſe, their eleuation is permanent. Pſal 73.18.19.

Loe, now caſt a ſober and intelligent eye on this ſtrange oppoſition, and let the very enemy of Heauen and Grace, iudge whether the vaine ſhadowes of Ioy, and thoſe for a Day, liable to true and ſubſtantiall torments, and thoſe for euer, be comparable with, or deſireable before, a momentany Affliction (and that not without the beſt of comforts) followed with an excellent and eternall weight of glory. It's confeſt, I ſpeake for you I thinke your Conſciences are conuinced: but (*Vbi ſigna?*) Where are the ſignes of it? If this be ſo, and you ſo acknowledge it, vvhy leade you ſo diſſonant liues? ſhall the voyce of your owne tongues, cenſure of your owne hearts, witneſſe againſt you? *Tacitus* reports that in the ciuill vvarres betwixt *Vitellius* and *Veſpaſian*, a Souldier

Souldier had killed his owne Father, which was of the enemies Army; no ſooner was this publiſhed, but euery man beginnes to abhorre, condemne, execrate that Warre, the cauſe of ſuch an vnnaturall fact; yet how little effect this wrought in their proceedings, that Author deſcribes; for their rage, rapine, cruelty, was not leſſened, in ſpoyling Neighbour, Friend, Kinſman, Brother, Father, when they had ſlaine them. We abhorre the miſeries and ſinnes incident to this life; we loue it ſtill, nay preferre it to Heauen: our condemnation will be eaſie and iuſt, what need is there of more Witneſſes (*Ex ore tuo*) thy owne lips haue ſpoken againſt thee? For ſhame let our hearts and tongues be cut out of one peece, that what we allow in opinion, we may proſecute in practiſe.

You heare how the Day ſlips from vs, and the Night ſteales on; what remaines, but in the Day to prepare for the Night? No maruell, if men ſleepe in the Night; but in the broad day, to ſhut our eyes (vvith the Dormouſe) is vnnaturall. There is a Night, when thou ſhalt reſt, euen *on thy bed of peace*: onely vvalke, worke, loyter not in thy Day. Chriſt taught and obſerued the Rule himſelfe, to trauell his Day and all his Day; *For the Night comes, wherein no man can worke.* There are things, vvhich if the Night findes vndone, vve are vndone, becauſe vvee haue not done them: if we deferre to prouide lodging, ſuſtenance, ſafetie, the Night findes and leaues vs deſtitute. How mad is hee, that bound to ſome ſpeciall deſignement, confined to his day, and then furthered with light, ayde, company, and conueniency of all things, ſpends one houre in catching Flyes, another after Feathers, and all the reſt in ſeuerall toyes and leaſings, that on a ſodaine the Sunne ſets, and his chiefe worke is not done, nay not begunne.

Eſay. 57. 2.

The worke of our day, is the vvorking vp our ſaluation; it is a ſpeciall worke, Heauen and our Soules are vpon it, and we haue but our day to worke it; (*Tempus vitæ*,

vitæ, tempus pœnitentiæ) The time of life, is the time of Repentance. Wee ſpend one peece of our Day in Couetous ſcrapings, another in adoring that vve haue ſcraped; ſome houres of our Day in working vanitie, and ſome in ſleeping ſecurity; inſtantly the Night of death comes, and wee haue neglected the maine chaunce: our *Saluation is not finiſhed*; like Courtiers, that hauing light to bring them to bed, play it out at Cardes, and goe to bed darkeling: Woe to them that goe to their laſt reſt thus. How vnworthy are wee of a Day, thus to ſpend it? It is pittie that euer the Sunne of Grace ſhoone on our faces: Quake and feare, whatſoeuer thou art, to ſuffer the ſinne of thy ſoule, and the end of thy life to come ſo neere together: If men ſtumble in the darke, it is not ſtrange; to fall at euery ſtubbe in the day, argues wilfull neglect, or want of eyes. It is enough for thoſe poore *Romaniſts*, that liue vnder that *Egyptian* darkeneſſe of the Inquiſition, to fall into grieuous abſurdities, where the Sunne ſhines, to ſee men fall in heapes, is aſtoniſhing: Oh that euery bait of drunkenneſſe, obiect of Couetouſneſſe, preſented glaunce of vanitie, ſhould make vs wander and ſtumble, ſtumble and fall, fall and content our ſelues therein without riſing: What (would we? what) will we doe, if our Sunne ſets? For ſhame caſt away the deedes of darkeneſſe with the time: *Awake and ſtand vp, the light of Ieſus Chriſt* ſhines on thy face. As men from ſleepe opening their eyes, & ſeeing day broke, caſt away their clothes, vvherein they were wrapt vvarme, and ſtart vp to their ſeuerall callings; the Sinnes and Vanities of this World haue kept vs vvarme as *Caiaphas* kept *Peter*, whiles wee vvere folded in them; but our maine worke lay dead for want of execution: Prouide then for this Night, Oh thou whoſe cheeke the Sunne of mercy and forbearance, kiſſeth: *The ſleepe of him that trauaileth, is ſweet, whether hee eate little or much: but the ſatietie of the rich will not ſuffer him*

Epheſ. 5. 14.

Pſal. 118. 27.

Eccleſ. 5. 11.

him to sleepe. If the Day be well spent, the wearied bones reioyce in their earned repose; and the contented Conscience, applaudes it selfe in the thought of her carefull obedience, body and soule receiues rest. Whiles the Day is slouthfully spent, Night brings no reioycefull ease to either spirits or corps: The Day of thy life worne out into the well disposed houres of a religious obedience, thy body shall rest in a perfumed Graue, and thy soule in the bosome of *Abraham*, when Night comes: but whiles pride, surfets, oppressions, wantonnesse, haue shared the Day, the Night comes with no lesse suddennesse then sorrow; thy rest shall be vnrest, neither easier then smoake and thornes, and flames, nor shorter then the eternitie of all these can make it: Oh then, what folly, madnesse, selfe-enmitie is this, to play out our short Day, and howle vnder the pressure of working torments for an euerlasting Night?

The Aduice. We are come to the last fruit that I shall gather you from this Tree, and it growes on three braunches: the whole body of it, being applyed to the manner, not the matter of the Question: the matter is first satisfied, *The Morning comes, and the Night*; the manner is now touched: *If yee will aske, enquire, returne and come.* You aske in derision, keepe the Cloth, but reiect the Fashion: Aske still, but to repentance: Let your demaunds manifest your desires of resolution: If yee will aske, and needs be acquainted with your sorrowes, *Enquire*, vvith humilitie, reuerence, faith: Returne from your sins, by repentance, and come home to God by obedience, (*Triplex ex arbore fructus*) here is a threefold fruit from this Tree; whereon let your soules feede, and then depart to refresh your bodies.

Enquire. *Enquire*: We must not looke that God should seeke vs with his blessings; as *Elias* was charged to runne by the *way of the Wildernesse*, in quest of *Hazael*, to annoynt him: No, *Seeke yee the Lord whiles he may be found*: the

1 King. 19. 5.

rule

rule of the Prophet is iust: the Rich man comes not to the Beggars dore with reliefe in his hand; but the Beggar to his for it: there is small reason, to expect it from God, that he should both giue, and seeke: I confesse he doth, as Christ testifies of himselfe, *I came to seeke and to saue that which was lost*; but withall hee conueyes into our hearts, a (preuenting) Grace to seeke him: Hence the Condition is annexed to the Graunt, by the giuer himselfe; *Aske, and you shall haue*: Enquire, and you shall be satisfied: But if any will be ignorant, let them be ignorant still.

Luke 19.10.

Resonant responsa roganti.

If you aske mee, 1 Where you should Enquire? Our Prophet directs you; *To the Law, to the Testimonie: Where should a people enquire, but at their God?* 2 If how? With Humilitie, Reuerence, aud desire of Knowledge: (*Inter Iuuenile iudicium, & senile præiudicium multa veritas corrumpitur.*) There must be in vs an equall auoyding of both, Rashnes, and Preiudice: Yong men apprehend not the necessitie of Knowledge; Old men presume of a plerophorie and abundance: hence neither young nor old enquire. 3 If when? The *Wise-man* answeres, *Enquire*, seeke, *Remember thy Creator in the dayes of thy youth*: Begin this search in the Morning of thy yeres: (*Mane*, is the Lords Aduerbe, the Deuils Verbe:) the Lord sayth, *Earely*; the Deuill sayth, *Tarry*: to whom you hearken, iudge your selues: One thing onely, take heed you stay not too long; the Deuill is a false Sexton, and sets the Clocke too slow, that the Night comes ere we be aware: tarry not then till your piles of Vsuries, heapes of Deceits, mountaines of Blasphemies, haue caused God to hide himselfe, and will not bee found. There is a (*Sera nimis hora*) time too late, which *Esau* fell vnluckely into, when *he sought the blessing with teares, and could not find it*. It may be the Statues, or the Guides, or thy owne Eyes, may be denied thee, and then too late thou enquirest. Whiles the Booke of God is not perused,

Esa. 8.20.

Word, Minister, Vnderstanding.

his Temples not frequented, nor his Throne ſollicited by Prayers, hard heartednesse ſteales on vs, and like *Sampſon* bound by the *Philiſtims*, wee would breake their Bonds, and caſt their Cordes from vs; but our *Dalilah*, our Folly, hath beguiled vs.

Returne

Is this all? no, there is ſecond Fruit growing on this Tree, of equall neceſſitie, greater vſe. After Enquiring, followes Returning: you are gone wrong, returne into the way of Peace; *Enquire* it firſt, and hauing found it, *Returne*, put your feet into it. God warnes you by the reuelation of his word, (as the *Wiſe-men* by the viſion of a Dreame) *to Returne into your Country*, whither you would arriue, and where onely is your reſt, *another way*. If euer this exhortation was neceſſary for *Edom*, let me thinke it fitter for *England*, : (as ſin-full as wee are, let mee yet ſay, there is more hope of our repentance, then of *Edoms* :) our Iniquities as great, our Inſtructions greater then theirs; what remaines, but our Repentance? neuer more need: Our ſinnes are not low, ſlow, few, or ſleightly done; negligence ſinnes, ſecuritie ſinnes, contempt ſinnes, preſumption and hard-heartednes ſins: here is the Scorners Chaire: the Drunkards Bench, the Idle-mans Cuſhion, the Vſurers Studie: Oh where is Repentance to rouze theſe? God is angry; we haue bene ſmitten, not in the Skirts and Suburbs of our Common-wealth onely, our Citie, Body, and whole vnitie hath beene pearced to the ſoule, *The whole Head hath beene ſicke, and whole Heart heauy*: Where is the Phiſicke of Repentance? I can ſhew you many Actors, preſenting themſelues on the Theator of this World; I ſee not Repentance play her part: I can point you to Vſurie, robbing grinding, ſucking blood, cutting throates, whiles hee ſits in the Chimney corner, and heares of his Zani's, whelpes, vnderling-Theeues ending their dayes at the Gallowes. I can ſhew you Couetouſneſſe, ſweating for gaine, crouching, ramping, playing

Matth. 22. 12.

playing Ape, Lion, or Deuill, for Money: I can diſcouer to you Drunkenneſſe, riſing earely to the VVine, Malice making haſt to the death of *Ammon*, Ambition running after honour, faſter then *Peter* to the Sepulchre; Pride whirling in her Charriot, Wantonneſſe, ſhutting vp the windowes; Bribery creeping in at the Keyhole, euen vvhen the doore of Iuſtice is locked vp againſt her. Among all theſe I ſee not repentance: Doth ſhe ſtay till the laſt act? I feare the tragedy of many Soules ruine vvill bee done firſt. This land is full of ſinnes, (let me ſpeake impartially) this Citie: as many Lines meete at the Center; ſo all ſinnes by a generall confluence to this place: *Glomerantur in vnum innumera peſtes Erebi*: The miſchiefes of Hell are ſwarmed to one Crowd, and we haue it. I know there are ſome *names in Sardis*, ſome that make Conſcience of their vvayes: the ſame ayre is drawne by men of as contrary diſpoſitions, as is the oppoſition of the two Poles: that I may ſay of the liues of this Citie, as one doth of *Origen's* vvritings: (*Vbi bene, nemo melius: vbi male, nemo peius,*) Thoſe that are good, are exceeding good, and thoſe that are euill, are vnmeaſurable euill: nothing was euer ſo vnlike it ſelfe. You are as contrary as fire to water; but all the water of the one's deuotion, will not quench the Fire of the others wickedneſſe: This latter is ſo monſtrouſly growne on vs with the times, that it is all, if the Idolatrie of *Rome*, or the Atheiſme of *Turkey* can goe beyond it. They are rare hearts, that care not more to ſeeme, then to be Holy, if perhaps, they will eyther ſeeme or bee: Rare hands, that are free and cleane from eyther bloud or filthineſſe: rare Tongues, that doe not vie Oathes with Words; making ſcoffes, ſcornes, flatteries, vaine ſpeaches, the greater part of their tongues exerciſe, that if their Words could be weighed, their Prayers of a yeare, are not ſo ſubſtantiall and ponderous, as their Oathes of one day: It were no wonder to ſee theſe

Nil fuit vnquam ſic impar ſibi. *Hor.*

abominations in *Dumah, Egipt, Babilon*; to finde them in *England* is matter of amazement. It was an admirable and aſtoniſhing ſpeech (the Prophet himſelfe thought, by his aduertiſement prefixed,) *The virgin Iſrael hath done filthily.* If Harlots and Brothels be vnchaſt, they doe not degenerate from their kinde; in ſo pure a Virgin, no imagination would haue dream't it. It is no newes to find the Deuill in Hell: to haue him thruſt into Paradiſe, tempting and preuailing vvith our firſt Parents, is horrible. Let *Rome* and *Turkey* ſwell vvith the poyſons of Sathan till they burſt, vvho wonders? to finde the ſputterings of his venime in the Church is grieuous: If we be accuſed for accuſing of ſinnes, let the Phyſition be blamed for diſcouering Diſeaſes in the ſicke bodie: wee muſt ſpeake; Oh yet—*Si noſtra ſperem prece poſſe moueri*, that we could hope vvith any ſayings to moue you: If the worſt come, I can but ſpeed as others before me. Be there no Vſurers, that ſay to the Gold in ſecret, You are my Confidence? (*Populus me ſibilat, at mihi plaudo ipſe domi,*) the world hiſſeth at me, but I hug and applaud my owne ſoule, and fat my ſpirits in the ſight of my Bags. Is there neuer a Broker to comfort this ſinne of death, in the diſtreſſe of his Conſcience with? *Vſury is no ſinne, many learned men are of this of opinion:* But I aske him, if his Conſcience can be ſo ſatisfied: would he not willingly giue one hundred pound-bagge, to be ſecured in this poynt? Sure, it is (at the leaſt) not ſafe wading farre in a queſtionable Water; if it could be ſafe to ſome, yet how many haue beene drowned in this Whirlepoole? I confeſſe that fleſh and bloud puts the Bladders of Wealth and Promotion vnder their Arme-holes, and the Deuill holds them vp by the Chinne, till they come to the deepeſt, and then, as the Prieſts ſerued *Iudas*, they bid them ſhift for themſelues; and wanting the helpe of Repentance to ſwimme, downe they ſinke (*In profundum inferni*) to the bottomleſſe bottome of Hell. Theſe two,

Eſay.

are

are not vnfitly compared to two Milſtones; the Vſurer is the nether Stone, that lyes ſtill; he ſits at home in his warme Furres, and ſpends his time in a diuelliſh Arithmeticke, in numeration of houres, dayes, and moneyes, in ſubſtraction from others eſtates, and multiplication of his owne, till they haue diuided the earth to themſelues, and themſelues to Hell: The Broker runnes round like the vpper Mill-ſtone, and betwixt both theſe, the poore is grinded to powder.

Vſury (you ſay) is exploded among Saints, I vvould you vvould deale no vvorſe with couetouſneſſe: But alaſſe, this is too generall a fault, to giue any hope of amendment: Hee that railed on *Beelſebub* pulled all *Ekrom* about his eares: He that ſleighted *Melchom*, prouoked the *Ammonites*; But he that condemnes *Mammon*, ſpeaks againſt all the world. This is the delight, the loue, the ſolace of many, the God of ſome; Pouertie, ſickneſſe, age, are all the Deuils they tremble at, and *Beliall*, *Melchom*, *Mammon*, Pleaſures, Honours, Riches, all the Gods they vvorſhip: Theſe three vſurping Kings, like the three ſeditious Captaines in *Ieruſalem*, or thoſe three *Romane* Tyrants, *Caſar*, *Craſſus*, and *Pompey*, haue ſhared the vvorld amongſt them, and left God leaſt, who owes all. *Lactantius* ſpeakes of one *Tullus Hoſtilius*, that put *Feare* and *Paleues* into the number of Gods: It is pittie that euer his Gods ſhould go from him, it is (not pittie, but) iuſtice, that theſe Gods, and the true God to, ſhould forſake ſuch reprobates, that idolatrize the honour to Creatures, wherewith they ſhould vvorſhip the Creator. But alas, how is *Pharaohs* Dreame verified among vs? *The leane kine eate vp the fat*: Gods leane bleſſings, riches, and pleaſures, deuoure his fat ones, Grace and Religion; How it diſhonours God, diſparageth our ſelues, and our creation, to put Lead in a Cabinet of Gold, baſe deſires in a faire and precious ſoule. We neuer yet attained the top of *Mount Sion*;

Hee

He that ſtands on the Towre of Diuine meditation, will iudge thoſe *Pigmeys*, which below he thought Giants: but we deſire not Heauen, becauſe we know it not; vve neuer looke beyond our Horizon: vve liue in our contented ſlauery of *Egypt*, and neuer dreame of the freedome of *Canaan*. (*Vbi amor, ibi oculus:*) where the loue is, there is the eye. This S. *Auguſtine* ſhortly and ſoundly reproues: (*Si ſurſum os, cur deorſum cor?*) hath Nature giuen vs an vpright face, and a groueling heart? this is a prepoſterous diſſimilitude of the minde and countenance: doe but compare (as lifting vp thy ſoule vvith thy eyes) heauen with earth, and thou vvilt change thy opinion: Through vvant of theſe meditations, theſe earthly vanities carrie away our inchaunted hearts, to neglect thoſe better things of our eternall peace: and by the teſtimony of our Sauiour, *It is hard for a rich man to get into Heauen*: The Prouerbe ſaith, *There is no earthly Gate, but an Aſſe laden with Gold can enter*: and this onely loding, hinders our entring the gates of Glory. A wealthy and great man, ſerued vp to Gods table in his kingdome, is as rare as Veniſon at our Boards on earth: there are ſometimes ſuch ſeruices, not often.

Ignoti nulla cupido.

Præpoſtera diſſimilitudo vultus & animæ. &c.

Sen. Is this all? no, (*Vidi Ebrioſorum ſitim, & vomentium famem*) I haue ſeene Drunkenneſſe reeling from Tauerne to Tauerne, (and not ſeldome,) from thence to his Stewes. It was the ſinne, nay the ſhame of Beggars; it is now the glory, the pride of Gallants: They ſhould daily be transformed to the image of God, they come neerer and neerer to beaſts; (let me ſay) to Deuils: For Saint *Bernard* ſaith, (*Ebrietas eſt manifeſtiſſimus Dæmon*) Drunkenneſſe is a moſt manifeſt Deuill; they that are poſſeſſed with Satan, or vvith drunkenneſſe, fall alike into the fire, into the water, they gnaſh alike, alike they foame; And as all the Diſciples could not caſt out that one ſort of Deuils; ſo nor all the Preachers this.

Math. 17. 16. 21

Gluttony is not much leſſe generall, no leſſe euill; Drunken-

Drunkenneſſe makes a man ſo giddy hee cannot ſtand, and Gluttony ſo purſie that he cannot goe: That olde Verſe and Rule is forgotten in our Feaſts:

Too ſoone, too fine, too daintily:
To taſte too much, is gluttony.

There is an appetite naturall, when the ſtomach can extract no more iuyce from meates receiued, it couets more: There is an appetite ſenſuall, when the rich ſayes, *My ſoule eate*, not my Body: nay, are not ſome in this Citie, like thoſe *Horace* ſpeakes of? when their eſtate can reach but to Herrings, they long for freſh Samon. Wee deſire the ſtrength of bodies, and the length of dayes; our full Diſhes forbid it: If euer that Verſe was true, now is the time:

Non plures gladio, quam cecidere gula:
The enemies Sword kils not more, then their owne Throat.

Sed prohibent grandes patinæ.

Swearing and Whoredome I will ioyne together, (as moſt ſinnes goe by couples) ſo the Prophet, *The Land is full of Adulterers, and for Oathes the Land mourneth.* Adde vnto Swearing, (the twin-borne brother of it) Curſing; a ſinne that makes God (the *ſummum bonum*) the baſe executioner of our reuenge: How ſtrange? when men grieue vs, to turne our teene vpon God, and rent him to peeces. Blaſphemers againſt mortall Princes are killed with the ſword, and all their eſtates confiſcate: againſt the Prince of Heauen it is not regarded.

Carnificem & Lictorem vindictæ noſtræ.

I muſt not forget my *Edomite*, the Gallant: If you would ſee an Impoſtume conflate and ſwolne vp with all theſe rancke corruptions, all the former miſchiefes, reconciling themſelues to a wretched vnitie in one ſoule; a packe and bundle of ſinnes ſnatched from their ſeuerall owners, (Enuy from the Malitious, Haughtineſſe from the Proud, Deriſion from the Scorner, &c.) and engroſſed to one heart, an Emblеme, a Pageant, a ſhort Commentarie of all the Deuils proceedings, a Mappe of his walkes, plots, and actions; behold the Gallant:

Gladio ferinatur, bonis ſico datis, &c.

I taxe not the generous Spirit, whose birth and accoutrements are worthy and high, his minde humble. Oh how comely are good Cloathes to a good Soule, when the Grace within, shall beautifie the Attire without; and not gay Ragges, impudently beare out Wicked actions: Farre be it from me to thinke these *Edomites*, or any other thing, then the Diamonds, that grace our Ring, no, they are the gallant *Esauites*, the profane Roysters, to whom I speake, and that from a Text of Repentance, desiring from my soule, that they may scape the Burden of *Dumah*, by reiecting the manners, and make more account of their Birth-right, then sell it for messes of Pottage, Lusts, and Vanities: But if they will note themselues with the Cole and Brand of Prophanenesse, they must not looke to escape our Censures: wee cannot heare their Oathes, beating the vnvulnerable breast of Heauen, nor see their Pride, testifying *to their face*, if they should plead innocence; nor be vnwillingly conscious of their Atheisticall Iests, Libertine Feastes, worse then *Pagan* Adulteries; and charme our tongues with silence, when the glory of our God, the price of their Redemption, and the danger of their owne soules lye at the stake.

Hos. 7. 10.

There are other open, and infinite secret sins, which they thinke no eyes see: But there are witnesses, the Angels good and bad, the Conscience of the committers, and the iudge of the Conscience: (*Si nemo, non tamen nullus*) if no man, yet not none: therefore what thou dar'st not to doe thy fellow seruant looking on thee, that dare not to thinke thy heauenly Master looking in thee. I confesse, we haue a face of Religion, and lookes of profession, making toward *Ierusalem*; but how many make the noble Liuery of our Master, a shelter to these abhorred corruptions? and till the tryall comes, it is not knowne whom many serue: A man that follows two Gentlemen, is not discerned which to serue, till they part company:

Quod non audes facere aspiciente conseruo: hoc ne cogites, inspiciente deo.

pany: ſo long as wealth and religion goe together, it is not apparant, to which of them moſt adhere, till the croſſe parts them, and then it is plaine and eaſie.

Were theſe the ſinnes of *Edom*, and are they not the ſinnes of *England*? The ſinnes ſaid I? nay, the Gods of *England*: For the Vſurer adores his mettals, the Epicure his Iunkets, the Drunkard his Gallons, the Voluptuous his Luſts, the Adulterer his Harlots, the Proud and gallant *Edomite* his gay Cloathes, and ſtudied carriage: And as the *Iſraelites* cried to their Calfe made of golden Eare-rings. *Theſe are thy Gods oh Iſrael*: So we may ſpeake it with horror and amazement, of theſe fooliſh, beaſtiall, diueliſh ſinnes, *Theſe are thy Gods oh England*: weake, wretched, vnhelpefull Gods. For ſhame, vvhat, where are vve? could *Edom* euer be worſe? Haue we deuoured ſo many yeeres of peace, eaſe, plentie, and ſaturitie, (if I may ſo call it) of Gods word; and are we ſtill ſo lame, leane, and ill fauoured in our liues? What ſhall I ſay? hath the ſweet Goſpel, and the ſober Preaching of it, made vs ſenſuall, ſenſeles, impudent, franticke? as the nature of that Countrey is wonderfull, if true, that Raine cauſeth Duſt, and Drought Durt. Haue the ſweet Deawes of *Hermon*, made the Hill of *Syon* more barren? Hath the Sunne of Plenty, from the filth of our Security, bred monſters of ſinnes? Haue Gods mercies made vs vvorſe? What ſhall I ſay?

Exod. 32. 4.

Sic citas dat Lutum, imbres pluuerem. *Plin.*

Fathers and Brethren, helpe: Pittie the miſcarrying ſoules, that haue no mercy on themſelues: our Wordes are thought ayre, let your Hands compell them to the ſeruice of God: The word of Information hath done his beſt: Where is the rodde of Reformation? Let *Moſes* Rodde, ſecond *Aarons* Word. The loues of Sinners, the ſtrength of Sinnes; nay, Principalities and Powers are againſt vs, and wee come armed with a few leaues of Paper: the keeneſt Sword is with vs, but it is in our lips onely, *The ſword of the Spirit*; and though it can

Verbum informans, virga reformans.

Hebr.4.

deuide the *Marrow and the bones*, of an awaked Conſcience, alas, it moues not the ſtony hearts: it ſhall ſooner double vpon our ſelues, then enter ſuch Mayled Conſciences: our blowes are filliped backe in contempt: be not wanting ye that haue the ordinance of God. You are his ſurrogates, and the Preachers hopes: good lawes are made, the life-blood of them is the execution; the Law is elſe a wodden Dagger in a faire Sheath: when thoſe that haue the charge impoſed, and the Sword in their hands, ſtand like the picture of *S. George*, with his hand vp, but neuer ſtriking: we complaine not of the higher Maieſtrates, from the benches, of whoſe Iudgement, impietie departs not without diſgrace, without ſtroakes: the blame lyes on inferiour Officers, who thinke their office well diſcharged, if they threaten offendours: theſe ſee, and will not ſee: Hence Beggars laſe themſelues in the fields of idlenes; hence Tauernes and Tap-houſes ſwarme with vnthrifts; of whom, whether they put more ſinne into their bellies, or vomite more forth, is a hard queſtion; I meane, whether their oathes, or ebrieties exceed: Hence wee looke to haue Vagrants ſuppreſſed, Idleneſſe whipt, Drunkenneſſe ſpoke withall; but the execution prooues too often like the Iuglers feaſt, the Gueſts ſet, the table's furniſhed, meate in diſhes, Wine in flaggons; but putting forth their hands to take them, they apprehend nothing but ayre.

The medecine to heale all this, both for Patient and Phyſitian, is repentance; not a iaculatory cry of *Lord forgiue me*, nor the flaſh of a melancholy paſſion, but a ſound, ſerious, and ſubſtanciall repentance. *Rome* hath an holy water of vertue, they ſay, to purge and waſh away all her ſpots: *England* hath her holy water too, which, too many truſt in for ſufficient, we looke vp and cry, *Lord thy mercie*, and wipe our lips, as if wee had not ſinned: yet by and by to our former vomite. But the repen-

repentance, that resolues for Heauen, throwes away all impediments; if Gold, if pleasure, if a Throne were in the way, she would fling them aside; she hath an eye bent on the Mercy-seat, and a foote that runnes straight to it: she turnes not into *Samaria*, because she is offered lodging there, nor into the Court of *Egypt*, to be called the Son of *Pharaos* Daughter: the pleasures of *Babilon* stay her not, the Good-fellowes of *Sodome* make her not looke backe: she forgets what is behinde, and neuer rests, like the Kine that caried the Arke, till she comes to the fields of *Beth-shemesh*, the harueſt of grace and goodnesse; nor ceaseth lowing with sorrow till she be sped of the mercies of God: she hath felt the weight of sinne and sorrow, and abhorres the cause of them both: she hated not the Deuill worse then her former iniquities, and if it were possible, she would neuer more offend: Thus, this is to returne; what you want of this, you come short of repentance.

The third degree followes to make vp our perfection: If *Returning* might serue as a labour of (but) indifferent trouble, we could afford it, but we must come: You haue heard the *Whence*, heare the *Whither*. Thou hast not done with *Enquiring*, with *Returning*; *Vp and eate Elias, thou hast a greater iourney to goe*: strengthen thy heart, Oh Christian, (*Restat tibi tertia meta*) thou hast a third marke to ayme at. *Come*, home to thy God, by a Chast and Holy life; it is not current pay with God, to part with our Vanities, except we imbrace a Religious conuersation. *Paul* makes it as necessary a part of Christianitie, to *Put on the New man*, as to *put off the old*: It is not enough to cease doing euill, but it is damnable not to doe well: *He that gathers not with Christ, scattereth.* It was the threatning doome in *Iohn Baptists* Sermon, not to the Barren, but to the Euill-fruited Tree. Christs speech carries the same sense and force against the *Pharises*, though spoken to his Disciples: *Except your Righteousnesse, &c.* he saies not, Vnlesse your vnrighteousnesse be

Come.

Vnde & quo.

Summa iniuria, ſummum ius, & miſericordia.

Iam. 2. 13.

leſſe then theirs; but, *Except your righteouſneſſe be more, exceed, you ſhall not ſee heauen.* He that inquires the way to Heauen, and turnes toward it, hath paſt two degrees of my Text, and his owne Pilgrimage; but he gets little of eyther praiſe or comfort, except he come home to it: Heere is not ſo much perſeuerance leſſened, as perfection: there is extreame wrong, extreame right and mercie. The two firſt ſhall be ſhut out of Heauen; the laſt onely, hath a promiſe of entrance. *Iudgement without mercy, ſhall be to him that ſhewes no mercy*; not to the cruell onely, but to him that is but meerely iuſt: The want of Iuſtice is not onely damned, but the want of Mercy: the Rich Churle went to hell for not relieuing *Lazarus*, though he wronged him not. If the vſurer part with his extortions, the Wanton vvith his Minions, the Cheater with his Frauds, the Tradeſman with his Oathes, he thinks himſelfe by this time a high Chriſtian, and that God muſt needs bleſſe him, he is ſo repentant. If the long perſwaſions of many Sermons, can worke this on vs, that vve abate of our former outragious licentiouſneſſe, vve ſtrait ſpunge vp our ſelues; and with a conceit, that we haue done much for God, out-face all reproofes: but *he that hath much forgiuen him, loues much.* The Prodigall does not onely turne from his Harlots and vices, but comes home to his Fathers houſe: There vvas no ſtint in that ſinfull Womans penitence, till ſhe had powred flouds of teares on the feete of our Sauiour: The conſcience of *Zacheus* was not disburdened, by ceaſing his extortion, but by reſtitution to the wronged, commiſeration to the diſtreſſed, euen to one halfe of his goods, and theſe are the commended penitents.

How ſorts our practiſe with this Doctrine? ſhew me a ſacrilegious Patron, a Pyrate of the Church, that (if his hand ceaſe from ſpoyling God of his Tithes, yet) will repayre the breaches his rapine hath made: ſhew me a Bribe-guiltie Officer, ſeeke out vvith wet eyes, and reward

reward with a full hand, the wronged Suitors: how many are more cruell-hearted then *Iudas*, that neyther on repentance nor despaire well bring backe the price of the Poores Bloud, vvhich they haue sucked? Behold the earthly Churle, to make his sonne a Gentleman, prostituting his honestie, conscience, soule, and forsaking his owne *mercy*: (as the Prouerbe is vile, if euer true, *Happy is that Sonne, whose Father goes to the Deuill*:) After he hath mowed Corne, or fatted his Oxe, on the very place, (*vbi Troia fuit*) where the Towne stood; nay, kenneled his Dogs vvithin the walles of the Sanctuarie; and turned the Hall of Charitie into the Parlour of Pride; his Body sinkes to the Graue, and (it is to be feared) his Soule to Hell, being rung thither vvith the peales of Belles and curses. The better instructed Heire, (to omit those that exceed the tiranny of their Fathers) seeing and detesting his dead Fathers deader courses, vvithdrawes his hand from extortion, from depopulation, but what reasons can make him a restorer? it is enough (he thinkes) to cease wronging. But *Curse ye Meroz, saith the Angell of the Lord, curse the inhabitants thereof, because they came not forth, to helpe the Lord in the day of battaile*: Did they fight against God? No, they helped him not: that Seruant was condemned for clayming his owne debt: the Prayers and Fastings of the *Iewes* were despised, for clayming their owne debts; and standing vpon Sacrifice with men, Whiles they would haue mercy with God. *Nehemiah* threatned the same people with a stricter taxation: *They must restore the extorted Lands and Houses of their brethren; nay, remit some part of the debt, or they were cursed with that fearefull Sacrament, the shaking the lap of his Garment, so to be shaken out of Israel, all the congregation crying, Amen.* Lastly, beyond all exception, the manner of the Lambs comming to Iudgement, testifies as much; *Goe ye Cursed*: For what cause? Because ye denied the Labourer his hire, or tooke

Non ignota cano.

Quis talia fando temperet à lachrimis?

Iudg. 5. 23.

Math. 18.

Esay. 58. 3.

Neh. 5.

tooke Bread from the hungry, &c. No, these are crying sinnes, and *Haſten before vnto Iudgement*: But, *You gaue them not, therefore.* (*Ite maledicti*) Goe ye curſed; so *Come ye bleſſed.* What, because ye dealt iuſtly, and gaue euery man his due? no, these vertues may be in morall men that want Faith and Chriſtianitie: But, *You gaue them* your owne *bread; Hungry, and clad them Naked with* your owne *cloathes*; therefore, *Come ye bleſſed.*

What vſe you vvill make of this, I know not; what vſe you ſhould make, I know: If the Tree vvithout good fruit ſhall be burned, vvhat ſhall become of the Tree that hath euill? If Barrenneſſe be caſt into the fire, what doth Rapine and Robberie deſerue? If it be damnation enough to denie our owne Bread, vvhat is it to take away the only Loafe, Coate, or Cottage of our poore brother? Woe to the Backe that vveares the Garment, to the Bellies that deuoures the Food, they neuer ſweat for; I meane, that by force or fraud, tooke them from the owners. If *Nabal* and *Dives* burne for not giuing their owne, vvhat ſhall become of *Ahab* and *Ieſabel*, for raking away the Vineyard of *Naboth*? If *the righteous be ſcarcely ſaued, where ſhall the vngodly and the ſinner appeare?* 1. Pet. 4. 18.

Now if after this Phiſicke giuen, I ſhould aske many, how they feele the Pulſes of their conſciences beate? I preſume on this reply: (*Notum loqueris*) you but guild Gold, and miniſter to vs ſuch Phiſicke, as vve haue taken before. All this wee know; (we doe not euermore plie your vnderſtandings vvith new things; but lay old, almoſt dead and forgotten, freſh to the Conſcience:) I aske further, how much of this haue you practiſed? and ſtill looke for an affirmatiue anſwere, All this, *haue I kept from my youth.*

Let vs reaſon and diſcuſſe this matter a little. To *Enquire*, is hearing, or rather harkening to the word: to *Returne*, is repenting: to *Come*, is beleeuing, or rather looking

king more toward perfection, proceeding into the ripeneſſe of Faith. This latter is ſo neceſſary, that we cannot come to God with his acceptance, our comfort, if we leaue our Faith behind vs; without this, *impoſſible to pleaſe him*, to be *rewarded of him*: This our Charter whereby we holde all our Priuiledges, our Title in *Capite* to Earth and Heauen: But (*Sub Iudice Lis eſt*) the great Iudge of Heauen ſhall one day cenſure it: meane time, giue me leaue to helpe thee, peruſe this euidence of thy Faith, vvhereon thou ſo preſumeſt. Chriſt dying, made a Will, ſealed it with his owne Blood, wherein he bequeathed a certaine Inheritance to his brethren: the Conueyance is the Goſpell, (this his Teſtament:) the executor of this Will, is the holy Ghoſt: our Tenure and Euidence, is our Faith. Now, thou layeſt title to *Ieruſalem* for a Childs part. What's thy title? in Chriſts name and right: vvhat conueyance did Chriſt euer make thee of ſuch a portion? Yes, hee conueyed it to mee by Will: What, by a ſpeciall name? no, but by a generall title to all beleeuers: That I am one of theſe heires, my euidence, my Faith. Let God alone to try thy Faith: If thou commeſt to mee for counſell, ſayth S. *Iames*, thou muſt ſhew me another euidence; *Shew mee thy faith by thy workes.*

If thy heart be corrupt, thy hands filthy, thy tongue falſe, thy euidence is but counterfait. Chriſt giues not title of inheritance in Heauen, to ſuch as haue no holineſſe on Earth: *Know ye not that the vnrighteous ſhall not inherit the kingdome of God? Be not deceiued, neither Fornicators, &c. And there ſhall enter into it no vncleane thing, nor any thing that worketh abhomination, or lyes.* Perhaps thou wilt yet ſtand vpon it: produce thy witneſſes; they are onely two, thy Life, thy Conſcience: they cannot ſpeake with thee, againſt their maker and thine. Thy life ſpeakes lowde, and plaine: Thy pride, drunkenneſſe, oppreſſion, couſenage, luſts, blaſphemies, manifeſt

1 Cor. 6. 9. Reu. 21. 27.

manifeſt thou haſt but a broken title: and *Paul* pleads againſt thee, from this cleere aduantage: *Proteſt to them yee beleeue in God, that they be carefull to ſhew forth good workes.* They that haue the euidence of Faith, muſt haue the witneſſe of workes: It is a poore deed, without witneſſes. Thy conſcience ſpeakes plaine too, that thy faith is but a carnall perſwaſion, bred of ſecuritie; a forged Euidence, made by a falſe Scriuener the Deuill, to deceiue thy owne eyes and the worlds, not Gods. Now, where is thy claime? ſtand vpon good aſſurance, leſt when that ſubtile winnower Sathan comes to ſift thee graine after graine, thou proueſt Chaffe: wee may come with this carnall perſwaſion, little better then reprobate hope, to the Temples, to the Pulpits to the Sacraments, but if we come ſo to the tribunall of CHRIST, vvoe vnto vs: the too much truſting to a verball, leane, ſicke, ſtarued faith, deceiues many a Soule: whiles we couet to be ſolifidians in opinion, wee prooue nullifidians in practiſe: no matter for wiſedome in the Soule, grace in the conſcience, honeſtie in the life, if the profeſſion of faith be in the tongue: but the Poore may ſay as hee in the Comedie: (*Oculatæ mihi ſunt manus, credunt, quod vident*:) My hands haue eyes, and they beleeue what they ſee: wee carry the formes and outſides of Chriſtians, and thinke God beholding to vs, for gracing his materiall, earthly Temples; when in the Temples of our owne hearts, we ſet vp the Idols of our owne affections, yet are theſe the Temples, wherein hee is beſt pleaſed to dwell: but if wee be come to God by faith, hee is alſo come to vs by grace: *The ſpirit of Chriſt is in vs, if wee be not Reprobates. And if this ſpirit be in vs, the body of ſinne is dead.* At leaſt hath his deaths-wound: But alaſſe, in how many of vs doth ſinne liue, dwell, (I would I might ſtay there, nay euen) raigne? as if Chriſt had come to deſtroy the Diuell, and not the workes of the Diuell, to free vs from the damnation and not the dominion

Tit. 3. 8.

Hiſce Deus templis gaudet, &c. 2 Cor. 13. 5. Rom. 8. 9. 10.

Dominandi vim, Damnandi vim.

nion of ſinne: but he that tooke from ſinne the power to condemne vs, tooke alſo the power to raigne in our mortall Bodies. And the ſecond is but a conſequent of the firſt, poſtſcribed with that word of inference, now then, &c. Thus Chriſt came not onely to binde *the Deuill, but to looſe and diſſolue his workes.* Rom.7.25. & 8.1. 1 Ioh.3.8.

I haue read and obſerued in the Hiſtorie of *Scotland*, a certaine controuerſie betwixt that Kingdome and *Ireland*, for a little Iland that lay betweene them; eyther claimes it as their due, and the ſtriſe growing hot, was falling from wordes to blowes: but reaſon moderated both ſides, and they put it to the deciſion of a *Frenchman*; who thus iudged it: hee cauſed liuing Serpents to bee put into that Iland; if they liued and thriued there, he iudged it *Scotland*; if they pined and died, hee gaue it for *Ireland*. You can apply it eaſily: If the venemous Serpents, poyſons, and corruptions of our natures batten and thriue in vs, wee are Satans; if they languiſh and conſume, wee are Gods: thus is the title ended for the freehold of our Soules, by what ſure rule vvee may know, whether they belong to Hell or Heauen. If our hearts be vnſtabled of theſe beaſtiall luſts, and trimmed vp with Sanctimony to entertaine our holy Gueſt, there ſhall be a reciprocall and enterchangeable comming of vs to Chriſt, and Chriſt to vs: and we ſhall as ſurely *ſuppe with him* in his Court of glory, as *he hath ſupped with vs*, in our *houſe of Obedience*. Reu.3.20.

Let vs onely feare, leaſt our want of Repentance hinder this. I ſhould haue earſt obſerued it, as a materiall inſtruction from this place, I could not finde a fitter time to inſert it, then heere, to draw your comming with more alacritie. There is a reſeruation to repentance, euen to abhorred *Edom*: let the ſonnes of the prophaneſt *Eſau* repent, and they ſhall not be forſaken of mercie: *Returne and come*, and your night threatned, ſhall be made a ioyfull warning, though it had as cer-

taine and defined a time, as euer had *Ionas* doome againſt *Nineueh*, the ſet bounds of 40. dayes, with a *Non vltra*: yet be you humbled and this iudgement ſhall be diſpenſed with: If there be ſuch mercy to *Edom*, let mee ſay boldly, repenting *Iſraell* ſhall not faile of it: the night ſhall linger, and the Sunne bee kept from ſetting, if vvee will returne in our day: the threatnings of God haue a condition included; that generall, that promiſed, that neuer refuſed interpoſition of repentance. As abſolute as the ſpeech might ſeeme to *Abimelech*, with-holding *Abrahams* Wife, *thou art but a dead man*, yet it had an implicite condition, *except thou reſtore her vndefiled*, as appeares by the ſequell. It is a common Fountaine where at euery repentant ſoule may drinke, *at what time ſoeuer*, *what ſinner* ſoeuer, *repent* of what ſinne ſoeuer, &c. And if yet any feele themſelues thirſty, weake, and not throughly reſolued, let him for euer confute the diſtruſt of his owne heart, the malice of Sathan, the preſent difficulties, vvith that of *Ieremiah*, vvhere in expreſſe wordes, our repentance is ſaid to make God repent, euen of his threatned, and intended Plagues.

God hath threatned to all ſinners, a Night of ſorrow, and it ſhall as ſurely come, as euer Euening ſucceeded day: but there is an *Except*, that ſhall ſaue vs, a ſeaſonable and ſubſtantiall repentance: if wee turne from thoſe winding Labyrinths of ſinne, and come home to God, he will ſaue vs from this Night, that we periſh not: there is no comming to GOD, but in and by Ieſus Chriſt; through his Sonne muſt God looke at vs, and wee at him; that he may be mercifull, we hopefull.

Come then beloued, to Ieſus Chriſt: behold him with the eyes of Faith, ſtanding on the Battlements of Heauen, and vvafting you to him: come freely, come merrily, come with ſpeed; come betimes, leaſt when you would, you cannot for want of direction, dare not for

for want of acquaintance with him: he that comes not till the laſt gaſpe of extremitie, knowes not how to come, becauſe he begins but then. How prone are our feete to forbidden pathes? the Fleſh cals, vvee come: Vanitie cals, vve flocke: the World cals, wee flie: Let Chriſt call earely and late, and eyther vve not come, or vnwillingly, or late, or vvith no purpoſe to ſtay. How iuſtly may hee take vp that complaint againſt vs, that againſt the *Iewes*; after all my Promiſes, aſſurances, reall performances of Mercies; *You will not come vnto me, that you might haue life*; Perhaps, when we are weary of ſinne and ſinne of vs, then let God take vs; he will none of the Deuils leauings. Some vvould come, but for ſome impediments; that eyther Childes Portion to be made vp; ſuch a Houſe to be builded, ſuch a Ground to be purchaſed; this ſame *But*, marres their comming, as hee in the Goſpell, *But* for burying his Father; and that other, *But* for bidding his Friends farewell; ſo, *But* for *Mammon*, and that wee cannot be rich vvith a good conſcience; *But* for Pleaſures, that wee cannot be vvanton, yet nouriſh the hope of ſaluation. *But* for theſe (*veruntamens*) *But's*, they vvould come, (*Sed vix ſunt viſi, qui carnere niſi,*) we haue all one *But*, one exception or other, to keepe vs from our Chriſt: yet *Paul* counts all theſe but droſſe, but dung: And if any thing ſeeme fayrer in thine eye then Chriſt, (*Detur digniori*) giue thy ſoule to the worthier: Wee can extreamely affect no earthly thing, but the Deuill (at one time or other) will bring it into oppoſition with Chriſt, as the Moone and the Sunne, to ſee which of them ſhall be eclipſed. Alas, how ordinary (yet how vile is it (*Poſt-ponere Chriſtum bonibus, qui nos æquauit angelis?*) to ſet Chriſt after our Oxen, that hath made vs equall to the Angels? yet all thoſe Friends, whom we ſo truſt, ſhall ſooneſt faile vs, and at our moſt need runne from vs, as Vermines from an houſe on fire. Giue me leaue to ſhew you this indig-

Ioh. 5. 40.

nitie offred to Christ by a *metaphor*; familiar comparisons giue the quickest touch, to both vnderstanding and conscience.

A certaine Gallant had three Friends: two of them flatter'd him in his loose humours; if in this, I may not rather call them Enemies: The third, louingly disswaded him from his follies: on the two flatterers, he spent his Patrimony; the third he casts off with contempt: his ryot and wealth gone, his Friends went too; for they were friends to the Riches, not to the Rich man: Debt was required, he arrested, and the Prison not to bee auoyded: in this calamitie, he studies refuge; hence bethinks himselfe of his two Friends, of whom he desires reliefe: the first's answere is cold and short, *Alas, I cannot spare it, you should haue prevented this earst*: The other speaks a little more comfort; *I haue no Mony to helpe you*, yet I wil beare you company to the Prison-doore, and there leaue you: The distressed man findes small satisfaction in all this; therefore as his last refuge, he cals to minde his third Friend, whom he had euer scorned, wronged; and after much wrastling betwixt shame & necessitie, he sends to him, with no lesse earnestnesse, then humilitie, discouers his exigents, requires helpe: the Message scarce deliuered, he comes with speed, payes the Debt, sets him at libertie, nay repaires the ruines of his estate. The Rioter, is Man; two flattering Friends, are Riches and Pleasures; these the soule of man embraceth, spends her strength and time, most precious Riches, on them: The third Friend, that rebukes his sinnes, is Christ; this because distastefull to bloud and flesh, without regard to his sauing health, is reiected: at last, all the time of Grace spent, the soule (so farre) in Gods debt, is arrested by one of Gods Serieants, Sickenesse, or Calamitie, or an afflicted Conscience, then those Friends begin to slinke; Pleasure is gone sodainely, so soone as the Head begins to ake: Riches (perhaps) will offer to goe with him to the Prison doore, the gates of Death,

Death, the preparation to the Graue: the fainting Soule fore-seeing their falshood, weakenesse, aggrauation of his miseries; with an humbled Heart, remorcefull Conscience, Teares in his eyes, Prayers and Cries in his tongue, sollicites his neglected Sauiour, to pittie his distresse, and haue mercy vpon him: these Messengers haue no sooner pierced the Heauens, but downe comes the spirit of Grace and Mercy, with Pardon and free Remission, payment of all Debts, and discharge of all Sorrowes.

If euer you meet with Friend more able, more willing, more certaine, to doe you good, reiect this counsell; *The breath of all men is in their nostrils, and there is no helpe in them, though they were Princes*; when not onely their materiall parts, Flesh, Bloud, Bones, and Marrow, but euen part of the inward man, so farre as their worldly intendments went, *Their Thoughts perish.* But God was, is, and is to come; not onely in Power, but in Mercy, Sweetnesse, Protection. *Iesus Christ yesterday, and to day, and the same for euer.* Psal. 146. Heb. 13. 8.

That Iesus Christ put into our mouthes a tongue to *Enquire*, into our hearts a purpose to *Returne*, into our liues a grace to *Come* home to holinesse, and himselfe.

This God grant for his mercies sake, Iesus Christ for his merits sake, the Holy Ghost for his names sake, to whom be ascribed all honour and praise, for euer and euer. *Amen.*

FINIS.